the PRIEST

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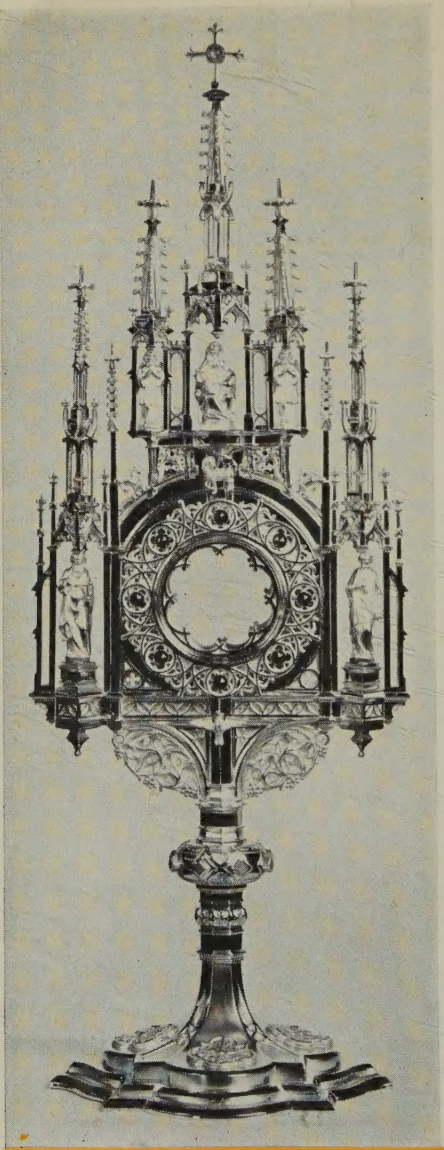

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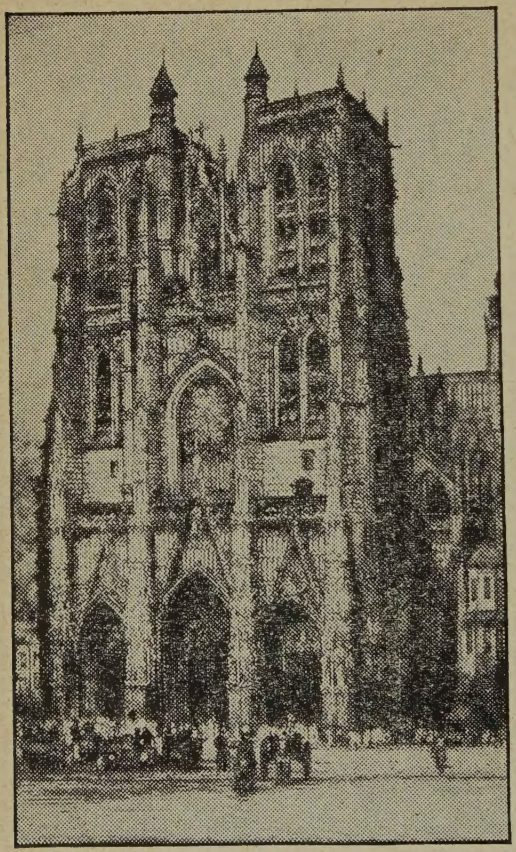

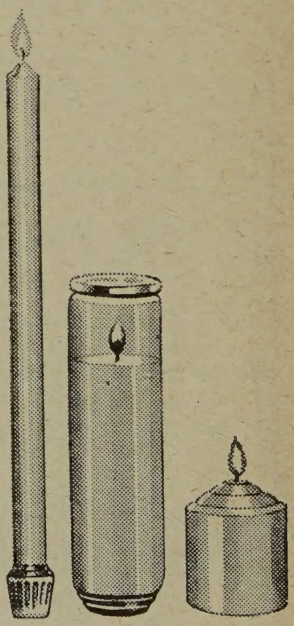

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Something over a year ago the Archbishop of Baltimore asked the editor of **Our Sunday Visitor** whether he would not initiate a drive for funds for the completion of the National Shrine to Mary Immaculate, and the Archbishop suggested that a meeting be held with Monsignor McCormick, Rector of the Catholic University, and Mr. Maginnis, of the firm of Maginnis and Walsh, who designed the Shrine, and under whose supervision the crypt was built at a cost of nearly $2,000,000, which was all paid. It was feared that great deterioration would take place in the foundation and crypt if the superstructure were not erected.

Bishop Noll was commissioned by the body of Bishops at their annual meeting in November, 1944, to select a committee of Archbishops and Bishops to ascertain what the size of the building would be, what seating capacity it would have according to the original plans, and the amount of money it would require to finish the exterior.

This mandate was carried out, and the Committee selected consisted of Archbishop Murray, of St. Paul; Archbishop Rummel, of New Orleans; Bishop Ireton, of Richmond, and Bishop Noll. They met with the Rector of the Catholic University and the architect on Wednesday, November 14, 1945, and in their name Bishop Noll made a report to the body of Bishops on Friday, November 16.

BOOKS by Father Mateo

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Architect's Report

The architect had informed the Committee that the length of the building was to be about 440 feet, the width about 300, that the upper church of the Shrine would have a seating capacity of 2600, that on both parts of the nave a number of chapels would be built, and that the cost of the superstructure would be, in round numbers, $5,000,000.

How to raise this money nationally was regarded as the chief problem. Bishop Noll personally did not feel that it would be a big problem if the money were collected under a five year plan, and the 5,000,000 members of Mary's Sodalities, married and unmarried, were to sponsor the movement.

Bishop Noll personally thought that it would be very easy to raise more than $1,000,000 each year from these groups on Mother's Day, the second Sunday of May. On that day it is customary for the Catholic mother to receive Holy Communion and for Dad and the children to receive with her and for her. They certainly should be in the mood cheerfully to make an offering to the Mother of us all, most of them in thanksgiving for their boys who returned safely from the battlefronts, and others in memory of the boys who did not come back.

Spreading the Load

If pastors of the church, **after the Communion of the Mass,** had the collection plate passed for contributions to promote this cause, the collection should certainly exceed $1,000,000, which would not even mean a per capita gift of twenty-five cents.

It was believed also that it would be very difficult to keep the good school Sisters out of this appealing campaign. A small classroom offering in each of the 60,000 class-

THE PRIEST **JANUARY, 1946** **VOL. II, NO. 1**

"Take heed to thyself and to thy teaching, be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv, 16)

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Address manuscripts and editorial communications to the Reverend Editor at Old St. Mary's Seminary, 600 North Paca St., Baltimore (1), Md.

rooms in our parochial schools would itself amount to considerable.

In the year 1954 the Centenary of the promulgation of the Dogma of the Immaculate Conception will be celebrated, and would not that be the proper date to set for the consecration of the Shrine when even the interior will have been nearly completed?

Monsignor McCormick, Rector of the University, informed us that even now there are national organizations of women eager to become donors of chapels for the interior.

We are presenting this project to the clergy of the country through **The Priest** because no matter how well the Bishops think of the proposition it will depend on the priests to get behind the Mother's Day collection (after the Mass and not as a substitute for the regular collection).

What Do You Think?

We would entertain absolutely no fears for the success of the enterprise if it were left entirely to lovers of Mary Immaculate among the laity, but the best intentioned among them will look for the raising of the needed money under an organized plan. It would give the Bishops' Committee a great deal of encouragement if a poll of priests disclosed that the majority were heartily in favor of it, and would do their bit to help it along.

The Priest enters nearly every Catholic rectory in the United States and, therefore, an almost complete poll would be had if all subscribing pastors would take the trouble to write and express them-

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* * *

Twenty years a bishop on June 30th, Bishop Noll addressed this booklet to his clergy as an anniversary message. Whether or not copies were printed for general requests, we do not know. If not, perhaps "a good man showeth favor, and lendeth." Definitely untrue in this case is the adage, "who goeth a borrowing, goeth a sorrowing," for the thirty meditations of Christ My King can fashion or increase an approved clerical standard. For short spiritual readings, it should most certainly satisfy any priest; and be even more salutary for a retreat. In idea it prays: "O God—Father, Son and Holy Ghost—enlighten my mind that I may know what I have to do or to omit in order to procure Thy glory, my own perfection, and the salvation of others."—The Ave Maria.

* * *

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selves "pro" or "con" either to
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Most Rev. John F. Noll, D.D.,
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Too High and Mighty?

"AND did you call on the pastor while you were home?" we asked the sailor seated across from us in our study.

"Yes."—The youngster frowned thoughtfully into his lap.

"And how was he?" we asked helpfully.

"To tell you the truth, Father," the boy burst out, "I don't know, I don't care, and I don't give a damn if I never see him again. You see, it's this way: by the time I could get from New York to my home, I had only about twenty-four hours left to spend with my folks. I went to the parish High Mass—it was a Sunday—and then, feeling tip-top, I dropped over to the rectory to say hello to Father. Well, he kept me twirling my cap in a reception room until he had finished breakfast—and he didn't seem to hurry particularly. I didn't mind that so much. But then in he walked, red as a turkey, and proceeded to lay me out good and proper for not having more sense than to call at a rectory on a Sunday morning when things were so busy. It just took the edge off my whole furlough."

We thought of that in connection with a letter forwarded to us from a chaplain at a Naval Separation Center.

(Continued on page 64)

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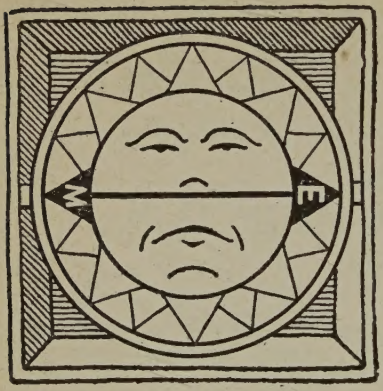

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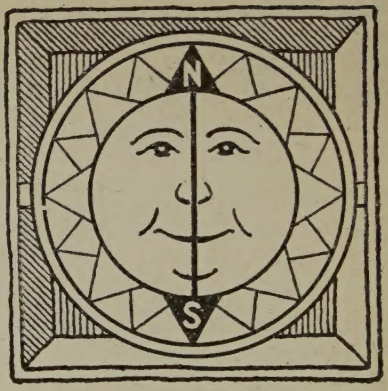

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Vol. II JANUARY, 1946 No. 1

When Shepherds Are Sheep

Look behind the false front

Eugene Lyons

IN RETURNING to the bosom of the Catholic Church after a decade in the jungles of American Communism, Louis F. Budenz, long the managing editor of the *Daily Worker*, summed up his experience in a few deeply true sentences. Communism, he declared, "aims to establish a tyranny over the human spirit" and "is in unending conflict with religion and true freedom."

When he added that "Communism and Catholicism are irreconcilable," he was attesting a fact which applies equally to all religions at one end—and to all totalitarian doctrines at the other. If only religious people recognized this quint-essential fact, there would be less danger of their involvement in the anti-democratic movements of this era, whether black, brown or red.

Wishful-thinkers

During the reign of Fascism in Italy and Nazism in Germany, there were optimists who consoled themselves with hopes of the "reconciliation" of these systems with religion. Even thus there are today wishful-thinking believers who profess to discern signs that Russian Communism is making its peace with religion.

They are wrong. Those of us who have made an earnest study of Communism in practice know that there can be no real peace between any totalitarianism and religion. For the purpose of political maneuvers and diplomatic deception a truce may be invoked, but it cannot possibly endure.

Eugene Lyons, for many years editor of the *American Mercury*, has written and lectured extensively on international affairs. After six years' service as United Press correspondent in Moscow, he wrote his well known autobiographical *Assignment in Utopia*. His other books include *The Red Decade; Moscow Carrousel; The Life and Death of Sacco and Vanzetti;* and *Stalin, Czar of All the Russians*.

Communism, like its black and brown counterparts, lays claim to the *total* allegiance of its subjects and exercises *total* dominion over their minds and bodies alike. By definition the "monolithic" state cannot tolerate dual loyalties—to the ruling Party and to a religious faith that rules the heart. It cannot countenance a moral code in conflict with its own home-made morality or "Party-line." It cannot permit any man or woman to retain a sanctuary of the spirit, where he may measure men, events, and ideas with yardsticks other than those manufactured by official propaganda.

It is not an accident, this conflict between totalitarianism and religion, but an inevitable and incurable effect. The central figure in all religion, after all, is the individual: his soul, his redemption, his dignity. In the totalitarian ideology the individual is in the last place, inert raw stuff for the purposes of the state. Religion starts with absolute ethical values, applying to all persons and institutions at all times. Under the totalitarian dispensation, values are shifting and relative, in accordance with the needs of the state at a particular time; the frontiers between good and evil are abolished.

No Corner for Escape

We must not lightly confuse political autocracy as known in the past with the totalitarian despotism of the present age. The tyrant of old was content to control the body of his subject: his labor, his taxes, his political behavior. The hydra-headed tyrant of the modern dictatorship, through monopoly of press, radio, schools, and other channels to the mind, also seeks control over the brain and spirit of his subjects. He leaves no corner for escape from the all-embracing totalitarian enslavement.

It is truly astonishing, therefore, to find not merely believers but even ministers of religion lured into the totalitarian swamps. Men of the cloth have been seduced by slogans of Fascism and Nazism; even more have been snared by the lies of Communism. If I deal more extensively with the Communist phase of this sad paradox, it is solely because I happen to know more about it, not because I consider it any more reprehensible than consorting with the other brands of totalitarianism.

Having lived and worked under the Fascists, the Nazis, and the Bolsheviks, I have come to regard them as variations on the same ugly theme, aspects of the same chronic disease of our epoch.

False Fronts

The Communists, especially in America, have been more successful in building false-front organizations than in building their own political party. These organizations, ostensibly independent but in fact set up and manipulated by the comrades,

operate in almost every field of American public life: in education, labor unionism, literature and the arts, minority racial groups, youth movements, social work enterprises.

In *The Red Decade,* a book where I sought to bring together the amazing facts of this phenomenon, I wrote that the Communists "have a natural preference for clerical figureheads everywhere, even in anti-God movements, and there are always a few eager to serve." I have watched the "transmission belts" since the book was published and have no reason to amend this statement. The clerical fraternity is especially vulnerable to Communist blandishments—if nicely camouflaged as "liberalism" or "progress."

Probably the most effective false-front ever created by the industrious Communists was the League for Peace and Democracy, which died a very sudden death just after Stalin and Hitler made their infamous pact touching off the Second World War. At its high point, which was just before its inglorious demise, the League claimed to speak for 7,500,000 members of 1,023 affiliated groups. The claims were excessive and the membership was in large measure duplicate. All the same, it meant that millions of Americans had been driven into a huge totalitarian stockade.

Some of these people were conscious fellow-travelers; most of them were innocents led, not by their noses but by their heartstrings. Peace . . . democracy . . . why look under such enticing labels? Perhaps it is not remarkable that the list of over a thousand affiliates included literally scores of church organizations. This was the period when the Federal Council of Churches became pretty badly penetrated by the fellow-traveling brethren.

The Leaders

At the head of the League stood a clergyman and theological teacher, the Rev. Dr. Harry F. Ward of Union Theological Seminary. In any roster of utterly pliant puppets of the Communist connivers of that period, the Rev. Dr. Ward deserved to rank first. A wizened, soft-spoken, sanctimonious little man with an insatiable appetite for attention and influence, he was (and in reduced measure still is) a sinister figure in the Communist conspiracy to capture and corrupt the mind of America.

But he was not alone. Bishop Francis J. McConnell, a leader of the Federal Council, contributed to the League's official magazine. The Rev. William B. Spofford, of the Church League for Industrial Democracy, served as one of the vice-chairmen of Dr. Ward's organization. A national convention of the League held in Cleveland in 1936 was addressed by Bishop Edgar F. Blake of the Methodist Church and Rabbi Barnett R. Brickner. Indeed, no gathering of this Stalinist "transmission belt" was

complete without clerical decorations.

After Stalin forged his united front with Hitler, in the Fall of 1939, the Communists all over the world called off their impassioned attacks on Fascism and their spurious defense of democracy. Dr. Ward's League was no longer needed. Without so much as an explanation or apology to the 1,023 affiliated bodies —including church groups with which he was himself connected —the reverend fellow-traveler and his associates simply declared their League dead.

'Peace Mobilizers'

The new period required a new false-front. Evidently Moscow had undertaken, as part of its deal with Berlin, to help keep the United States out of the war. On the industrial front, this object was served by Communist-inspired strikes in key war industries. On the social and intellectual front, Stalin's promise was implemented through the organization of a so-called American Peace Mobilization.

There were in our country numerous sincere pacifists and isolationists. They proved easy prey for the Communist hoax-masters. Together with the active fellow-travelers knowingly willing to do any dirty Communist chores, these innocents formed a really influential organization, which continued to operate loudly and lustily until the moment when Hitler double-crossed his fellow-dictator by invading Russia. The continuous "vigil" or picket line around the White House against the "war-mongering" President Roosevelt was the most conspicuous activity of the Mobilization, but it was active in hundreds of other ways in all parts of the country.

When the Mobilization was launched, who was announced as its president and figurehead? Again a clergyman. An unknown divine, the Rev. John B. Thompson of Oklahoma, was invested with the title though the comrades, of course, held the control firmly in their grip.

Because of the pacifist claims of the new body, its clerical coloration was, if anything, more emphatic than in its predecessor, the League for Peace and Democracy. Even such knowing gentlemen as Prof. George Shuster of Hunter College and Dr. Emanuel Chapman of Fordham University at one point were roped into giving the use of their names for a Mobilization mass meeting; both of them resigned when they discovered the Communist auspices.

The national launching of the Mobilization took place at a convention in Chicago. It wound up with the designation of a National Council and among the names listed—I pick almost at random—were not only the familiar Dr. Ward and Dr. Spofford, but a Rev. Owen Knox, Rev. Chad Wilson, Rabbi Moses Miller, Rev. Frank Smith, Rev. Owen Whitfield. There was even a Father Smith, reported as representing the Society of Catholic Commonwealth.

The Mobilization expired as suddenly as had the League—that is to say, when it ceased to be useful to Moscow policies. The very fact that it was abandoned on the morning after Stalin had been catapulted into the war by Nazi treachery is proof that the organization was a Soviet creature serving exclusively Soviet purposes. The extent to which church organizations "fell" for this false-front scheme should provide a warning, for all time, to men of the cloth.

American Youth Congress

I have used the League and the Mobilization as examples. An analogous story of clerical names used as window-dressing could be told for the American Youth Congress, International Labor Defense, the American-Russian Friendship Committee (formerly Friends of the Soviet Union), the League of American Writers, the American Negro Congress, and dozens of other Communist dominated groups.

Men of religion are particularly vulnerable because they are, in the nature of the case, responsive to emotional appeals for fine-sounding "causes." Though the Communists have dismissed with contempt the substance of "old-fashioned morality," they have retained a good deal of its phraseology. For that very reason it behooves religious spokesmen to be a hundred times more vigilant in searching behind the facades of "causes," examining the motives under the pretensions, tracing the leading strings to their source of control.

When the Stalin-Hitler pact brought bitter disillusionment to honest liberals who had traveled along the Party line, a few of them had the courage to acknowledge publicly that they had been duped. One of these was the Rev. John Haynes Holmes of the Community Church in New York.

"I am sick over this business," he said in a Sunday sermon, "as though I saw my father drunk or my daughter on the street. And all the more since I feel that I have deceived myself as well as been deceived." He went on to show how he had been taken in by idealistic words, neglecting to examine the horrifying facts under them. In his own person he provided a case study in Communist seduction of high-minded clergymen.

Implied, if not stated, in Dr. Holmes' praiseworthy confession was the worst part of the error: his deception of others by reason of his example. Every clerical name on a totalitarian roster, whatever its color, and every clerical speaker at a totalitarian meeting, does a towering disservice to morality and religion. He gives the salesmen of class and group hatred what they most need: a respectable front, a beguiling mask.

The Red Dean

The foremost clerical propagandist for the Soviets in the non-Soviet world is the so-called "Red Dean" of Canterbury, the Rev. Hewlett Johnson, who might

be described unkindly as the Harry F. Ward of England. Nothing about Stalin's Utopia makes this gentleman gag—not even the Bolshevik war on religion.

Through the bad offices of the National Council of American-Soviet Friendship, today our largest and most effective Communist booby trap and "transmission belt," we have just had the ineffable thrill of seeing and hearing the Red Dean. He was flown here for the Council's November celebration of the Soviet revolution. Besides addressing a great mass meeting at Madison Square Garden, he was utilized to preach the gospel of Sovietism from other platforms and even pulpits in several cities. He was also brought together with officials in Washington in an effort to influence American foreign policies.

His host and guide on this propaganda junket was Corliss Lamont, head of the Council, as he was of its predecessor, the Friends of Soviet Russia. That combination of the Red Dean and the Red millionaire—Corliss is the son of Thomas Lamont—adds a dimension of irony to the whole show.

Lamont, besides being an outstanding stooge for the Communist cause, has been articulate in the spread of irreligion. As a very young man he wrote a religious tract. After his conversion to Bolshevism, he has therefore felt it necessary to live down this "shame" by attacking religion at every opportunity. One of the opportunities took the form of a pamphlet called *Soviet Russia and Religion*, where Mr. Lamont unburdened himself of this thought, as elegant as it is profound:

"The social principles of Christianity are lickspittle whereas the proletariat is revolutionary."

Now stop to view and to ponder the extraordinary spectacle: the Dean of Canterbury being piloted through the United States by a man who considers Christianity so much "lickspittle"! It is assuredly a spectacle that should give pause to any man of religion tempted by totalitarian blandishments, Red, Black or Brown.

The fact that the minister's motives may be of the best, his heart in the right place, does not detract from the evil. It is the duty of the shepherd not to be led like a sheep.

Did you know that Cole Porter's first two song hits were those enduring Yale favorites "Bingo" and "Bulldog, Wow Wow Wow"? His first complete score was for a show called **See America First** that was produced by Elizabeth Marbury in 1916, but lasted only a fortnight. The book of that show was by Lawrason Riggs, who later became Catholic chaplain at Yale.—**Try and Stop Me**, by Bennett Cerf.

Zwingli and the Reformed Tradition*

The Father of "Reformed" Protestantism

Lon Francis

THE fifth contribution made to the "Symposium on Protestantism" is from the pen of George Warren Richards, President of the Theological Seminary of the Reformed Church in the United States. He pursued graduate studies at the Universities of Berlin, Erlangen and Edinburgh. He is President of the American Society of Church History, and Vice-President of the Federal Council of the Churches of Christ in America; he is also chairman of the American Theological Committee on Faith and Order. Dr. Richards has written several books.

His treatise in this Symposium deals with "Zwingli and the Reformed Tradition." One cannot help wondering, as one scans each page, how a churchman, presumedly learned, can subscribe to so many contradictions and inconsistencies.

Dr. Richards defends all the reformers although he writes: "They differed from one another on many points when they came to define Christianity as they found it in the Bible . . . Zwingli found the standards of doctrine and life in the Bible. In this respect he agreed with Luther and differed from the Anabaptists . . . All reformers, conservative and radical—Luther and Zwingli, Hubmeier and Socinius, Erasmus and Denck—professed to follow the sacred Scriptures. Yet they differed both in their estimate of the Bible as a whole, and in their interpretation of specific doctrines and precepts."

Fifty-Three Sects Arose

The writer says that there arose 53 sects during "the *formative* stage of Protestantism." No fault could be found with any of them because "they agreed in their protest against the Roman Catholic Church, however much they differed among themselves."

While it is very common for other Protestant historians to deny that the Church is a visible institution, Richards writes: "The reformers, excluded from the Church of their fathers, were compelled to organize churches with doctrine, government, and worship corresponding to their experience of salvation and their interpretation of the New Testament."

Of course, they were not compelled to organize any Church, and had no right to organize any Church. It was their duty to submit to the authority, whether they liked it or not, of the

*An analysis of the fifth article in the "Symposium on Protestantism" prepared by "27 eminent Protestants."

Church which Christ quite definitely established.

Dr. Richards confesses that both Luther and Zwingli were the authors of "conservative Protestantism," and were driven to greater radicalism by "restless, aggressive, radical people." Surely Dr. Richards does not believe that the people determine for themselves the manner in which they will serve God and work out their salvation. But Dr. Richards writes: "When Luther and Zwingli parted after their first and only meeting at Marburg (1529) two distinct Protestant Churches followed in their wake—the Lutheran and the Reformed. Both are legitimate types of evangelical Christianity." He quotes Luther as saying to Zwingli as they parted at Marburg: "You are of a different spirit from us," but he notes immediately: "When they parted without shaking hands each represented a type of Evangelical Christianity and each was necessary to bring out the fullness of truth in Christ Jesus." Of Zwingli he writes: "He did not even allow that grace is communicated through material sacramental channels." But of Luther's doctrine he says: "It [faith] is constantly renewed through the use of the Sacraments." How those two teachings "complement" each other is beyond a Catholic's comprehension.

Dr. Richards furnishes an example of the illogical thinking among Protestant churchmen whose prejudices lead them antecedently to accept as correct any attitude of opposition to the Catholic Church.

He believes that "the turning point in Zwingli's life came when he "emancipated himself from theology and philosophy," and quotes him as saying: "When seven or eight years ago I gave myself up to the study of the Bible, I was completely under the power of the jarring philosophy and theology. But, led by the Scriptures and the word of God, I was forced to the conclusion 'you must leave them all alone and learn the meaning of the word out of the Word itself.' " We wonder how theology was built up, if not chiefly on the teachings of the Bible.

The Turning Point

Other discoveries made by Zwingli which, according to Dr. Richards, justified the establishment of a new religion by him, were that "the custom of Communion in both kinds had been in vogue not later than 200 years back"; that " the discovery in Italy that the Mass books did not agree exactly, the variations in the different copies were sufficient to disprove the claim of the Roman Church that her liturgy was the same in all places." This "learned" Dr. Richards does not even know that the Mass is offered according to 21 different Liturgies even now, and that in nearly all except the Roman, Communion is still given "in both kinds."

According to Dr. Richards, "Zwingli had antipathy towards the scholastic theology of Aquinas and Scotus and admiration for the Fathers, Augustine, Ambrose and Jerome." Zwingli was not necessarily right because of that attitude. Aquinas and Scotus themselves had great admiration for Augustine, Ambrose, and Jerome, and the latter would have had similar admiration for Aquinas or Scotus had they been contemporaries, or had they lived and written after their time.

He praises both Zwingli and Luther for their ardent "nationalism." Today we would call that isolationism, which has become very unpopular. It was the civil powers, which got behind Luther and Zwingli, that made them nationalists. The politicians wanted a *national* religion—but Christ wanted an *international* religion. Comparing Luther and Zwingli once more the author writes: "Luther discovered the sole efficiency of faith, and Zwingli, the sole sufficiency of the Scriptures." But were their discoveries correct? More than three-fourths of all the Christians in the world today still hold their "discoveries" to be unbiblical and wrong.

Dr. Richards conveys the impression that Erasmus and Luther and Zwingli had never read the New Testament; that all the information they had of religion came from "philosophers and schoolmen." But these men had read the Bible every day in their Breviaries, and saw practically everything they learned in theology supported by Scripture texts. In his own handwriting, of which we have a photostatic copy, Luther declared: "In my youth [therefore when he was a Catholic boy], I knew the Bible so well that I could identify any passage quoted."

Questioned 'Saint Worship'!

Zwingli is supposed, according to Dr. Richards, to have had his greatest shock at Einsiedeln, Switzerland, where the Virgin and saints were "worshipped" by thousands of pilgrims. "By reading a poem of Erasmus and by the study of the Bible he came to question saint worship and to preach boldly against it." We would refer the Doctor to the little Catechism taught every Catholic child, in which the Church officially teaches that it would be idolatry "to pay divine worship to Mary or the saints." Zwingli and Erasmus knew this doctrine of the Church very well; they simply misrepresented it in order to have some excuse for their rebellion. Therefore it was silly for Zwingli to write: "The significance of the gospel I have learned from the writings I have read of John and Augustine and from the careful study of the Greek Apostles and Paul."

St. Thomas and Dums Scotus also read all those works, and although they were far more learned men than Zwingli, they remained good Catholics.

You would gather from one portion of Dr. Richards' article that the people of Zurich, who acted like present-day Communists, really converted Zwingli. He writes: "These men spoke in sharp terms against the Catholic Mass and Communion in one kind, reviling the 'stinking noblemen and magistrates' and denouncing the rich . . . They opposed the office of the ministers, the existing civil government . . . In vain did Zwingli try to silence these revolutionary forces." Were these revolutionary forces necessarily right? Are revolutionary forces today always right and everyone else wrong? These revolutionaries "came to be known as Anabaptists," and they so disagreed among themselves, according to Dr. Richards' quoting Bullinger in his *History of the Reformation,* that during Dr. Zwingli's time they were divided into thirteen different groups. They evidently acted like the Red Revolutionaries in Spain, because he says of them: "Among these radicals were the idol stormers or images breakers. They entered the churches, destroying pictures and images, sacred lamps and crucifixes, and violently attacking the old order generally."

The Doctor says: "The reformation in Zurich was completed when the monasteries were closed, and the property belonging to them was taken in charge by the Council." Because it was Catholic property that was stolen, did the stealing become moral?

Monasteries Closed

Dr. Richards observes that towards the end of Zwingli's life the parts of the Sunday service were "prayer, confession, the Lord's Prayer, the Creed, the sermon and the benediction." Yes, the Lutherans, even unto this day, have as their principal service on Sunday what Catholics call the *Mass of the Catechumens.* Having rejected the priesthood, that is as far as they can go with the Mass of their forefathers.

One gathers from reading Richards' essay that the Lord, during the sixteenth century, had no interest in any except the Germans; and Germans still constitute probably nine-tenths of the members of the Lutheran, the Reformed, and Anabaptist Churches, whether in Europe or the United States.

In accordance with an ancient custom, the Pope eats alone. The only companions of Pius XII are two canary birds which are released from their cage as soon as he enters the room and allowed to fly undisturbed during the meal. They are trained so that when he calls them by name, they often perch on his shoulder or jump on his table to peck at the food prepared for them in two small saucers.—**The Vatican and the War, by Cianfarra.**

The Worker Apostolate

"Go to the working man" — *Joseph F. Donnelly*

THE incident happened in one of our larger Connecticut cities. Anxious to get a Chapter of the Diocesan Labor Institute established there, I was doing some of the necessary spade work when one of the priests generously cooperated by extending an invitation to address the men of the parish at their annual Holy Name Communion breakfast. He had invited a number of the local Catholic labor leaders and we were standing around after the breakfast discussing the possibilities.

Then it happened. It was one of those frank, innocent and unguarded remarks that often so widely reveal a person's mind. But it came like a knife jabbing one in the heart.

The fellow had been toastmaster at the breakfast. He was president of the Holy Name Society and vice-president of his local union. I know him well enough to say that he can be rated higher than the "good Catholic."

We were talking about the unions and the labor school. I don't know what he said; I heard only these first few words:

"Now that the Church is coming over to our side . . ."

There raced through my mind all the fine quotations from Leo XIII and Pius XI that I had used in my talk, and that sharply defined quotation from the Sacred Congregation of the Council, dated June 5, 1929. I had told them of the slaves and the Christians and the guilds and their almost seven-hundred-year history.

But to him the Church was just "coming over to our side."

"Prove It!"

Yes, Leo XIII might have been "the friend of the workingman" and the Church may be "the defender of the poor and the worker" but to many of our Catholic people in factory, mine, and mill, I am afraid that we have to prove it—or at least prove that the Church still has a right to that title.

You may be sure that the above incident is not an isolated case. When the workers learn about the encyclicals they almost regularly ask about the pulpit and you may be sure that on many occasions the Reverend Directors are put to talking very fast.

Well, in our diocese we have been trying to do something about it. For three years we have been digging very diligently and now I believe that we can say that we have made a good start.

The Late Bishop McAuliffe

I have been asked to tell how we went about getting our pro-

The author is Director of the Hartford Diocesan Labor Institute. His article was written several months ago, hence the reference to the year 1945 in present tense.

gram started. I must preface any discussion of our program however, with a tribute to a great man of God, our late Bishop McAuliffe, who was so wholeheartedly with our program. It was his direction, his inspiration, his active cooperation, and, I am sure, his many prayers that guided our work. Many times he said that he was proud of what we had accomplished in a few years; he was no more proud than the priests of the Institute were proud to serve in a great work behind the leadership of our humble, saintly and dearly-loved Bishop.

It was in the spring of 1942 that we began thinking and planning. That fall we started the first Chapter of the Institute in Connecticut's third largest city. Today, in 1945, we have Chapters of the Institute in the ten principal cities of industrial Connecticut.

Ours are not parish schools. They are fashioned to serve a whole city area and Connecticut's moderately-sized cities are perhaps more conducive to our system than are many industrial areas. We have no college faculty with many useful subjects. All we are attempting is to get into the lives and actions of workers and the leaders of workers some of the teachings of the Catholic social encyclicals.

We were a little lost in '42. We didn't know much about it. We had read a few of the recommended books. We had one or two contacts with what priests were doing here and there—but it seemed that not many were doing very much.

They Come Back

You may be sure that Father's knees shook a little when he stood before the first group. He knew that they wondered what a priest knew about labor. (He wondered a little bit too.) But they were kind and most of them came back the next week. This year in that same city we are meeting for our third year. The knees have long since stopped shaking. Father has a great many good friends among those union people. And I believe that the workers in that city, plus a very large proportion of Catholics and a not insignificant number of non-Catholics there, now know just where the Church stands on labor and social reform.

During the first months of 1943, Chapters were organized in four more cities. In the fall of '43 we started two more. In the fall of '44 one more, and now in '45 two more daring clergymen are starting in two other cities. And not long ago the non-Catholic president of a large Auto Workers' local called me asking why they couldn't have a labor school in their city!

We have now ten priests who have been officially appointed directors of the various Chapters and a few more in some of the cities have been lending a willing hand. None of them has had any special training for the work. What do they know about

their subjects? Only what they have been able to learn by generous hard work and, perhaps principally, by jumping in and meeting the boys, listening and learning, and making some mistakes.

Pius XI and the Seminaries

But they may "pull a boner." Until more seminaries heed Pius XI and send them out with a little knowledge on the subject we shall have to take the chance. Of course we discuss the matter quite thoroughly beforehand and we have a statement of policy that prohibits any interference in union affairs, so with a little sense our men have kept out of the troubled waters of union politics and got some of the Church's social teaching out of the books and into the minds and lives of some of our Connecticut workers.

How do we go about starting the Chapters?

Well, after the first two had started with some publicity but with little real spade work, we hit upon a procedure that we have been following since.

The Procedure

First we select the priest who, we hope, will agree to act as Director. We try to get one ordained but a few years. (We would here make a reverent bow to the two pastors who are giving noble service.) We look for one who has shown signs of being able to take an active part in public affairs, who is energetic, who has a little brass, (Sorry, fellows!) who may have already shown an interest in the field, and one who you have some reason to hope can be so won to the need and value of the social apostolate that his zeal will help him to carry his head high in the many discouraging and disheartening experiences he will meet among those who have no knowledge or appreciation of the significance of his work.

Of course the priest will protest that he knows little or nothing about labor. But we console him and tell him that none of us knew much about it a few years ago. So, a little dubious, he accepts. Then we load him with literature and tell him to try to make contact with the union officials in his city.

In this regard the State offices of the CIO and AFL, whose good will we do have quite generously, have been helpful in making a few necessary phone calls. But usually the new director either may know one or two union officials, or he may even find them in his own parish, though perhaps that is the first inkling he had that they were labor men. Whether Catholic or non-Catholic they are generally interested—of course the Commies are interested, too, but unfortunately for a different reason—and when he has had some of them to lunch downtown and they have talked it over he will usually find them most interested in starting a school (We don't like that "school"!) for working people.

Then we have a meeting of the priests in the area. To most of them, too, the idea is new and we want their cooperation or at least their good will. In the past we have brought in the then Monsignor Haas, Father Ray McGowan, the famous Father Monaghan of New York, Father John Hayes and Father George Higgins of the Social Action Department of NCWC, to talk to the priests and impress on them the need of the work and disabuse a few of them of the notion that a new heresy has sprung up in their diocese or that the clergy, too, have succumbed to the siren song of the Communists.

Our priests' meetings have served an excellent purpose. The priests who come, and we have always had a majority of the priests in the cities—and it wasn't a free dinner—become at least friendly to our work, and some of them quite ready to help. We take the occasion to urge them to subscribe to one or more of our Catholic labor papers and we have succeeded in getting among them three hundred or more individual subscriptions during the past three years.

Members of the Faculty

The director must then seek out a faculty. To begin he wants someone who will conduct a course in public speaking and one in parliamentary law. A high school teacher or a lawyer may be good for the first. Usually a union leader with experience and education is better for the second. The priest himself will give a course in Catholic social principles as they apply to the problems of the organized labor movement. Later he may have someone give a course on labor law or labor history. Now and then he will have someone in to talk to the group on some particular field of the labor movement or to explain the functions of some government agency with which organized labor must do business. Many more subjects and ideas will suggest themselves to the new director as he begins to get his feet solidly on the ground, and in our organization, working on the principle that each director is best familiar with his territory, we have left it to each to decide what is most useful to his group.

What will be the schedule? We suggest eight weeks in the fall and eight weeks again when King Winter has relinquished his throne. But here again the schedule must be fitted to many circumstances. The priests doing the job are doing an extra job. All of them have their regular parish duties and their schedule must be fitted to their time. Some of our priests continue with the small groups on an indefinite schedule, meeting week after week. Some have gone six weeks in the fall and six weeks in the spring. Some take a stretch of twelve weeks. It is each man's problem and most of the priests have tried to do as much as they can.

If he has any illusions about the place of his meeting, Father

will soon learn that he will not need an auditorium. Perhaps he will learn a little later that he doesn't want one. Nor even a large hall. Or maybe not even a large room. He will learn that he wants fifty of the right people rather than two hundred and fifty of the wrong. A good sized room big enough to seat the bigger crowd of the first night or two, but not too big for those who persevere after the uninterested have found out what it is all about and given up, located in some convenient place such as a hotel, a K. of C. home or some such, though not if possible a classroom with desks and perhaps unhappy memories, seems to be the best choice.

The opening of our schools has usually been preceded by a church announcement in most of our cities. Frankly we have never felt that it has been extremely helpful. Publicity in the local press is of some help. The unions will cooperate with an announcement and a bulletin board notice. You can easily get an invitation to speak at their meetings. The best work, however, will be done by a few apostles in the labor movement and the good will of the officers of local unions who, coming themselves, will, by work and example, influence a good number of the active members.

And now Father is ready to start.

But let's give him another month to get ready.

'Life in These United States'

Sunday morning found us in a little town situated in the foothills of the Alleghany Mountains. The day was bright and clear as we sped away in the car to a church fifteen miles away. On the way back, we explored all the back roads and marveled at the cleanliness and beauty of the farms. The few people with whom we spoke were friendly.

Getting back to our village, we had dinner at the lovely old stone inn where we were staying. Having had a good meal and feeling fit, we paused to talk to the proprietor:

"Certainly is a nice little town—so clean, so pretty, and the people are all so nice . . ."

"Well," he said, "it is a pretty good old town at that—nice people, too—no foreigners, and only one family of Catholics."

—From a letter.

According to Pertinex, writing in the New York Times, Maurice Schumann, a leader with Georges Bidault of the French MRP. is a convert to Catholicism. Mr. Schumann's brother is, or was, secretary to the Paris rabbinical consistory.

Our Long-Lost Brothers

Honor to whom honor is due

Claude Kean, O.F.M.

FROM his pulpit heights, the baccalaureate preacher scanned his audience in deliberate appraisal. Then he made his prefatory bows—to the "Reverend Fathers, Venerable Sisters, Honorable Graduates, Parishioners." He sounded quite Catholic in his salutation; yet in reality he made one notable omission. He failed to include the "Reverend Brothers."

Certainly, the Reverend Brothers were in clear evidence; the ten of them, white-collared and black-cassocked, in front pews. And certainly the preacher, a curate from the next parish, knew that the Brothers attended the ceremony not as mere casual spectators. They belonged there. Every one of those boy graduates was *their* graduate: a boy whom, with infinite patience and skill, they had led through the difficult 'teen years of high school; a boy who, in return, would hold their names in grateful affection for the rest of his life. Yet from all the baccalaureate feast, not a single crumb was proffered to those Brothers, who had, incidentally, once taught him, too!

They Sat Ignored

They sat ignored: the few gray-haired ones gazing at the Tabernacle, their beads resting loosely in their hands; the younger ones (not yet perfect) staring at the preacher, their compressed lips eloquent of their resentment. And throughout it all, the glance of the boy graduates shuttled angrily from their preacher of the hour to their teachers of the years.

Were the incident isolated, it would, obviously, not warrant recording. But is it isolated? Does that curate stand alone in his utter disregard of our Teaching Brothers? his lack of common courtesy towards them? his failure to appreciate their particular place in the Church? Or does he not, rather, represent a sizeable group of us priests who, while not downright antagonistic towards these Brothers, are at least signally ignorant of their vocation, and signally disinterested in their welfare and their work?

The Brothers of many a teaching community throughout the land could, if pressed for it, give the answer. They could name more than one pastor who has consistently opposed vocations to their community. "A Brother?" many a pastor has exclaimed, peering across his desk at the prospective candidate as though he doubted the candidate's sanity, or at least his orthodoxy. "No, son, no! Don't go half-way. Be

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a priest!" And the result has not infrequently been, after a year or two, another ex-seminarian, instead of a rightly placed candidate for the Brotherhood.

Quite naturally, the laity often share the official pastoral viewpoint. They regard a Brother's vocation as a regrettable compromise. The Brotherhood, to their minds, is a shadowy limbo haunted by dispirited males who should have become priests, but did not, probably for lack of initiative. What a pity that the Kelly boy—he's such a nice boy, and gets such good marks—intends to join one of those Brotherhoods! Indeed, if he were *their* son, they would rather see him join the Marines, even if it meant Tokyo.

It's Heart-warming, But

Now, it is heart-warming to see a priest so radiantly happy in his priesthood that, stretching out his hands to all mankind, he cries with Saint Paul: "I would that all men were even as myself!" Yet even the most enthusiastic of us would hardly attempt to force the priesthood upon all mankind; would hardly, for instance, boom out to the young male who comes to the rectory to make arrangements for his wedding, or to obtain a character testimonial for his entrance to medical school—"No, son, no! Be a priest!" With the same Saint Paul, we realize that "every one hath his proper gift from God; one after this manner, another after that." Why are we slow to realize then, that the "proper gift" of some is the vocation to the Brotherhood?

This vocation is as distinct as our own. Men do not choose to be Brothers; they are chosen by God for that role. Frequently from their earliest years, the Brotherhood attracts them. They do, indeed, possess the physical, mental, and moral fitness requisite for the priesthood — as, for that matter, do many layfolk; but they lack that first of all vocational determinants, the desire for the priesthood. Their articulate, insistent call is not to the sanctuary, but to the Catholic school-room. They would imitate not the Christ of the Upper Room, offering mystical Sacrifice, but the Christ of the Temple Portico, "teaching daily."

Their appointed place, they feel, is among the "Disciples of the Lord." There were, it is pertinent to recall, seventy-two such Disciples, all of them called by Christ to share His companionship, His trials, His labors, His rewards. Of the seventy-two, only twelve were selected for the Apostolate, and, many exegetes believe, only another percentage for the priesthood. The remaining Disciples did not regard themselves (nor did their ordained brethren regard them) as failures; as men fallen short of God's high purposes upon them. Theirs it was to spread the Kingdom of Christ without sacred orders—by assisting those Disciples who were with sacred orders. And the Epistles pay generous tribute to the success

with which they fulfilled their divinely appointed role.

Is it not time for us to recognize the important work done by the unordained Disciples of Christ in our day—the Teaching Brothers? We are firmly convinced of the necessity of our Catholic educational system. But can that educational system function adequately without religious teachers of both sexes? "Nuns for all the upper-grade girls, Brothers for all the upper-grade boys," expresses more than episcopal hopes; it expresses a psychological demand. No teacher can really teach (in the sense of equipping not merely for a living, but for a life) the pupil that he does not understand: and the female teacher, though a saint and a scholar, can no more fully understand a growing boy than can the male teacher, though likewise a saint and a scholar, understand a growing girl. The girl-boy school needs the Sister-Brother faculty. Shall we not, by encouraging vocations to the Brotherhood, try to meet the neglected half of that need?

Too long has the Teaching Brother been, to many of us, a lost brother. Instead of looking askance upon him, or at least keeping aloof from him, let us make his acquaintance. We shall find him a man with a head, and a heart, and a hand. We shall come to marvel at his religious earnestness, his tireless zeal, his tremendous capacity for work, his spirit of utter self-sacrifice. His lot is peculiarly hard: a dawn-to-dark routine devoid of priestly consolations. And yet, because it is his lot, he is happy and blessed in it. He seeks no wild acclaim from us or from anybody else. He hopes merely that we, his spiritual leaders, will not withhold our nod of recognition, our word of approval, our smile of encouragement. Shall we deny him these?

Sometimes All Too True

A certain writer said this of the unspiritual ecclesiastic: "Sleep is prolonged, meals are lengthened, recreations are spun out, conversations are prolonged, games even, and the veriest trifles. The service of the Supreme God alone is hurried through with all possible speed and finished with disgraceful haste."

And now the man is dead. Once in Paris before the mausoleum of Napoleon—perhaps the most splendid monument ever erected for mortal remains—Hitler said: "Mine will be a grander thing than this." Like Mussolini's, his grave will be in a potter's field. Humorists will engrave on it one of his most famous lies: "This is my last demand for new territory."—J. M. T.

Impressions of an Auxiliary Chaplain

This is our concern

S. J. Mauer

THIS writer has had the good fortune to act as Auxiliary Chaplain for a period of two and one half years to a large number of men and women in training for service. Among the trainees were men and women from every state in the Union. All of them had completed their high school training and quite a few were graduates from colleges. Every month saw new arrivals take the place of such as had completed their three months' training. About 35% of these trainees were Catholics and it was mainly with these that the writer had contacts. He mingled freely with them, often met them informally when they were sick or at leisure. He took special interest in questioning them about their religious background and they told him frankly of their experiences and ideas as they concerned religion.

The impressions gained were many and varied. There was the consoling evidence of the Catholicity of the Catholic Church, as men and women from East and West, from North and South, differing in attitudes, in mannerism of speech and in habits, were all united by a common faith. There was the thrill of seeing some of the finest examples of American Catholic youth one could ever hope to meet. There was the glowing pride at seeing such fervent and consistent exercise of the faith as to occasion the favorable comment of officers and trainees who were not of the faith.

Unfavorable Impressions

But it is not of these impressions that we wish to speak, but rather of such as seem to reflect somewhat on our ministry as priests.

The most outstanding of the unfavorable impressions received was the deplorable ignorance in matters of faith on the part of a large percentage of these Catholic youths. No consolation can be found in the fact that Protestants were even more ignorant in matters of religion than were Catholics; that is not our concern nor our responsibility. But that a large percentage of Catholics should be so pitiably uninformed, should give us food for thought.

It is a sad thing to see Catholics subscribe to the popular fallacy that one religion is as good as another; it hurts to see Catholics unable to explain even the simpler teachings and practices of their faith; it is embarrassing to find Catholics who place their

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religion in a ridiculous light by the foolish answers they give to questions asked about it; it is depressing to see Catholics who lack the courage of their convictions and who, partly at least out of ignorance, fail to practice their religion when they are on their own.

One could perhaps expect ignorance in matters of religion in a small number of Catholics, but when a large percentage is thus affected, it should cause us priests to ask ourselves whether perhaps there might be something wrong with our manner and method (or lack of it) of teaching religion.

Is Something Wrong?

The writer does not presume to criticize or to point out remedies. He merely wishes to occasion thought along these lines.

Is it possible that the quantity of religious instruction given is insufficient? It might be that the deplorable ignorance of which we speak is confined to that portion of our young people who did not attend a Catholic High School. Should that be the case, could not much good be accomplished by giving to such systematic religious instructions during released time or on Saturdays and Sundays?

Are religious instructions generally given by the person delegated by Christ to teach—the priest—or are there many cases where this work is done by sisters or even the laity? A survey on these questions might be revealing.

Are we certain that our method of teaching religion is as efficient as it might be? Is it possible that, with children of high school age at least, there is too much rote memory work and not enough apologetic teaching? Would our youth be better informed in matters of religion if older children at least were taught more from the critical standpoint? Should not more emphasis be placed on giving intelligent reasons for Catholic faith and practice?

Another impression received was the importance of personal contact of the priest with his people and the tremendous value of kindness in all his relations with the faithful. As far as could be gathered, that element among service people that was weak in the faith belonged to that portion of the flock that enjoyed no personal contact with the priest. No census had been taken, a priest had never been in the home except for possible sick calls. These young people in the main had not belonged to any youth organization where they might have come under the direct influence of the priest. In the case of lapsed Catholics, no effort had been made to bring them back; in fact, as far as the priest's contact with these people was concerned, it did not exist.

Due Allowances

While making due allowance for exaggeration and while recognizing the fact that this does not justify people in their stand,

is it possible that some Catholics become lax in the faith or lose it entirely because the priest does not treat them with consideration and kindness? Justice may draw lines, but charity knows no bounds. 'Tis true, the kindness of the priest is often taken advantage of, but kindness becomes a virtue only when it is practiced consistently, By "becoming all things to all men" we are bound to align souls permanently with God.

Is it not possible that some of us priests fail to adapt ourselves to changing conditions in the care of souls? Is our ministry perhaps too abstract and distant and would it not be more effective if it were more personal? The attitude of American Catholic youths seems to have undergone a decided change during recent years; false ideas of liberty have produced their baneful effect; their association with pagans has robbed them of respect for authority. To have them keep the faith it seems necessary that they not only be given a reasonable understanding of it; they must be supervised, in a day when parents are so often neglectful in their training of children. The priest may have to take over more of the responsibility that was formerly shouldered by parents and is really part of their office. It is not unlikely that when chaplains return to their parish duties a new type of pastoral activity may supplant present methods.

Every Parish is Good

Some parishes are better than others, but all are good! Even if you have many unpleasantries in your assignment, you have much for which to be thankful. The Mass you say is the renewal of Christ's Magnificent Sacrifice on Calvary the same as is the Mass said in what you would consider the finest parish in your diocese. The same dear, sweet, and loving Jesus dwells in your tabernacle that dwells in any other. You are privileged to give the same Jesus to your parishioners that the Pope gives. Your powers in the Sacred Tribunal (be your confessional old and shabby or brand-new and expensive) are the same as those of any other priest.

Dear God, please help us to really appreciate the faculties that are ours as priests whether we be in the biggest parish or the tinest. We thank Thee again and again for the **big four,** the Tabernacle, the Altar, the Altar Rail, and the Confessional.—**Paul Michael Gilmore**

—Thought for Today—

A Curate—there is something which excites compassion in the very name of a Curate!—**Sydney Smith.**

An Unusual Dying Message

Joseph Stang

A Bishop's last request to his priests

PERHAPS very seldom has a letter made such an impression as the last letter—a farewell message to his priests and sisters and diocesans written by the first bishop of Fall River, Massachusetts. He was like his Master, meek and humble, a man of great learning, a true shepherd and father to his priests. Pride and worldly ambitions were distasteful to him, and more so the spirit of money so pronounced in these days.

He lived close to God and close to his priests. The poor and lowly were his friends. He died the death of a Saint. We consider ourselves privileged to possess the original of the last letter which had been given us by the Most Reverend Thomas Doran, late auxiliary bishop of Providence, Rhode Island, and close friend of the first Bishop of Fall River, the late William Stang, D.D.

Bishop Stang wrote:

I am now putting down a few notes of my will and intentions should the operation prove fatal. My gratitude to your own dear self for your true and disinterested friendship these many years. Before the throne of God I will plead for your temporal and eternal peace and happiness. I desire that my funeral be as simple as possible, no costly coffin and no worldly pomp. I die a poor sinner craving God's mercy. No funeral sermon is to be preached over me, but instead Reverend James Coyle of Taunton is to read my pastoral instruction on Christian Doctrine, which contains serious matter of reflection for all, and when finished with the reading of the same, he is to request the fervent prayers of all present for the eternal repose of my soul.

I forgive with a cheerful heart all who think they have offended me and humbly ask pardon of all whom I may have grieved without real need. I thank the priests of my dear Diocese for all their kindness and loyalty to me. I hope they will be true and devoted priests to their dying hour. "Non quaerant quae sua sunt, sed Jesu Christi." Loving poverty, detesting money and money's worth for their own sake and avoiding the narrow spirit of nationalism which is of evil, living as brothers of the same family, the Holy Catholic Church.

I also thank the good Bishop and priests of the Providence Diocese. Bishop Harkins has ever been a kind and considerate friend to me; through the imposition of his hands I received the character of the episcopate. God

bless and protect him and keep him to you, his beloved priests with whom I have associated for many years. The religious communities, who have been my joy and consolation, will continue to remember me though removed from them. Their prayers have been my strength of life, they will be my relief in the next world. As soon as I have reached the vision of God I will endeavor to repay them. This year's pastoral letter will be my last will and testament to my dear people. Let it sink deeply into your Catholic hearts, beloved children, and you will be grateful for it when your own hour approaches.

For all eternity will I be grateful for the gift of faith. Time will not suffice to give adequate thanks for the Catholic faith; I will bless this mercy forever. I intended to preach the Catholic truth for many years yet but God has willed it otherwise. If our non-Catholic friends only knew what we believe and worship, how anxiously they would seek admission into the Mother Church.

I trust in the boundless mercy of Jesus in the Blood which He poured out for me on Calvary. May it wash out all my sins; and Thou, Mother Mary, whom I hope to see in thy Immaculate beauty in heaven, come to the rescue of thy unworthy child. O, holy Joseph, mightiest father and protector, assist me on my journey to Jesus; my holy patrons, William, Lawrence, Aloysius, Francis, my guardian angel and all angels and saints intercede for me, a poor sinner.

✠William Stang
First Bishop of Fall River

Chaplains in War II

From data collected on army and navy chaplains our readers should know what a fine record of service these chaplains have had. Of the 172 commissioned chaplains who died in the recent war, 66 were Catholic priests, 55 in army uniform and eleven wearing the uniform of the navy. This represents more than 38% of the total number of chaplain deaths. Fifty of these chaplains died overseas and 16 in the United States. Thirty-two were battle deaths, nineteen died in prisons or concentration camps and the balance were non-battle deaths. Ten were lost in action at sea, six died in Italy; five in the Philippines; four in France; four in Germany; two each in Belgium, India, Alaska and the southwest Pacific theatre. Four received distinguished service crosses; seven silver stars; one, Legion of Merit; four, bronze stars; one, a navy and marine corps medal; forty, purple hearts.—**Ave Maria**

"The Christian Church was the last life of the old society and was also the first life of the new."—Chesterton, **Orthodoxy.**

Do We Want Lay Missionaries?

Cornelius McGraw, C.P.

A vast potential to be actualized

THE enemies of the Church in the United States have been doing some rejoicing of late over the state of the Church in Europe. And they are laying plans to make things difficult for the Church in the United States.

Things in Europe are bad. A few months ago a letter was released by one of the offices of the Propagation of the Faith telling us just how bad conditions are. In France seventeen thousand five hundred priests are, or were, in the army. Two thousand parishes are without priests. German vocations are down thirty-six percent and all seminaries are closed. Half the parishes of Spain are without priests; and in Madrid alone, twenty-five thousand children are not baptized. The priests of Poland are either dead, or in concentration camps, or scattered. Conditions in Holland and Belgium are far from good. These countries supplied most of the personnel for our foreign missions.

Most of us are aware of conditions in South America and of the great shortage of priests in most South American countries. Conditions in the Philippines are a challenge to our Catholic faith.

The need of personnel for our mission fields is urgent and great. Many of the missions have suffered from the ravages of war. Many missionaries are sick; many are old. Workers from Europe will be few compared to the numbers sent in the past.

Our Sixty Million

At home we have sixty million pagans waiting to hear the Gospel. We have millions of fallen away Catholics. Hundreds of thousands of our children are in need of religious care and instruction. Half of our children are in public schools. And vocations are down at least twenty-five percent. It is reported that one community of missionary sisters has not had a vocation since Pearl Harbor and that another has not had one in five years. It is evident we need help badly and the only adequate help is lay help. Can we get it, and if so, how? And do we want it? These would seem rather important questions. The welfare of the Church is going to depend to a great extent on how we answer them.

We most certainly can get help. The laity are most anxious to share in the Apostolate. *Our Sunday Visitor* published an editorial . . . November 19, 1944 . . . on "Lay Missionaries." The edi-

The writer is stationed at Holy Cross Monastery in Cincinnati.

torial proposed one year of service for those "who do not feel called to the religious or priestly life but who want to do something for the Church." Lay readers were invited to express their opinion of the idea. We quote some of the opinions.

Some Opinions

A mother writes . . . "Such a proposal finds great favor with me, the mother of three boys and two girls under the age of twenty, who may easily become part of any such program." A Doctor writes . . . "Let me felicitate you upon the excellent editorial regarding the one year's service by lay missionaries. This is a work for which I estimate a fine group of young folks have been hankering." A nurse writes . . . "A pleasant surprise . . . and a timely thought." A sister writes . . . "I agree with you wholeheartedly. I think it's a splendid idea." A married woman . . . "An excellent idea. It might also help to encourage vocations."

A superintendent of schools says this: "I think there is a great reservoir of ability and ambition among Catholic men and women that needs only inspiration and proper guidance to transform it into a great force for good within the Church . . . Thank you for the opportunity of writing you on a subject that has become nearer and dearer to my heart with the passing years."

A business man . . . "I think this is a splendid idea, but I also believe there are men and women in all cities who are being retired on a pension and who could still spend a few years in this manner." District manager of an insurance company . . . "The finest suggestion I have ever heard of." A young lady "stockboy" . . . "One of the best things you have ever printed. Why didn't someone think of it long ago? You mention only professional people. How about clerks, machinists, and other tradesmen? Some of us are well trained in our religion and have a fair share of business and common sense. We want to help too."

If any of our readers still doubt that the laity are interested, let them go into any Catholic high school and propose the plan to the students. Give no pep talk; merely explain the plan. The response will make you proud of young America.

Just What Can The Laity Do?

They can teach catechism, take census, contact the fallen-aways and non-Catholics, distribute literature, conduct vacation schools and discussion groups and clubs, instruct servers and choirs, do social work, nurse, furnish medical and dental aid, teach where sufficient sisters are unavailable, keep house, paint, do carpenter work, etc., and teach others to do this work.

Do the Clergy Want Lay Help?

There is a widespread conviction among both Catholics and non-Catholics that the Catholic laity are not wanted as active

workers in the Apostolate. Rutherford in one of his pamphlets says: "The Roman Catholic doctrine is that the Hierarchy is the Church, composed of a few men, and that all other Catholics are merely supporters or children of the Church and are called the 'Catholic population' (see the Official Catholic Directory)" (*Uncovered,* p. 39).

Here is a Catholic view . . . "How can our Church from being clerical become Catholic, embracing the whole people, through the reawakening of the laity? One of our Catholic leaders of the past coined the phrase, *Morbus Catholicus.* The Catholic disease consisted in the widespread sickly idea of lay Catholics that the clergy is the Church. Hence, that activity in the service of the Church is the concern of the clergy, with which the laity has nothing further to do. Hence, too, the great lack of readiness for work in the scattered parishes and for missionary work" (*Pastoral Care of Souls,* Ch. XI, "Church and People." Dr. Linus Bopp, B. Herder Co.).

The laity of the United States are beginning to take Catholic Action rather seriously. It is not so certain that the same can be said of all the clergy. Lay movements are breaking out in a hundred different directions; some without clerical direction; some with poor direction. How explain the pseudo-contemplative and pseudo-mystical trend of some of the movements?

The point I wish to make is this: *Lay action has come to stay. It will grow. We can't stop it. But we can control it and guide it into proper channels and make it an irresistible power for good.* We ought to provide adequate outlet for lay zeal and not force the laity to seek the outlet themselves.

A Catholic writes from Arkansas . . . "If Protestant organizations can pick up men and women with no education at all and pay their expenses to South America and Mexico (and other places), certainly we as Catholics could well afford to use some of the men and women from our Catholic schools who are far better equipped than Protestants in an educational way . . . We as Catholics have the men and the women and, thank God, the money and should take advantage of it."

The time to move in this matter is now. Soon it will be too late. The need is present. Our enemies are already on the move. Here are some current slogans: "Eight million on the march" . . . "A million converts" . . . "A thousand new churches and fifty thousand new members" . . . "Six hundred young people to witness to Christ in post-war Europe" . . . "Wacs, Waves, Spars to work for Christ in the missions" . . . "Three hundred Evangelists to bring America to Christ" . . . "Double our staff in South America." . . . "Leaders for China" So it goes.

Difficulties

There are difficulties in establishing an adequate outlet for a Lay Apostolate. We have heard most of them many times.

1) How support a Lay Apostolate?

Answer: Harold Fey would refer the questioner to the Bishop of Middletown.

2) Training is necessary.

Answer. It is quite possible to give it. The laity rather resent this objection. One of them writes: "After twelve years in parochial schools and several years in a Catholic college, I consider the college course heavily at fault, if they still need a number of months of further training."

3) Why start another organization? Why the duplication? We have plenty of organizations already whose aim is to do just the work you plan.

Answer: If existing organizations can assure us that they will get sufficient personnel and that they will convert the world in the next twenty-five years, then a Lay Apostolate is unnecessary. Our mission field is rather large and laborers are comparatively few. Does any organization possess a monopoly of the field? Why get jittery at any sign of competition? We ought to adopt a Catholic attitude. The Lay Apostolate is not intended to supplant any religious community or to put the clergy on the unemployment list!

I have not attempted here to give complete answer to these objections but have merely indicated that there is an answer. Nor is the purpose of this article to encourage each reader to rush off by himself and start a new lay movement. There has been enough hi-jacking already. It gets us no place. It merely puzzles the minds of our Bishops and makes them anxious.

Our proposal is this. The establishment of a Catholic Lay Apostolate, a central organization, with adequate Episcopal controls and plain commonsense rules, to train, place, and support lay workers in the mission fields at home and abroad. Two tentative plans have been drawn up.

Rev. Arthur Malin, S.V.D., St. Mary's Mission House, Techny, Illinois, has one. The writer has another. They differ only in the nature of the stabilizing unit which is necessary to give the organization permanence.

The purpose of this article is to invite cooperation and suggestions. Surely, one hundred forty Bishops and thirty-eight thousand priests, the most highly educated body of men in the United States, can, collectively, think of a workable plan for a Catholic Lay Apostolate. Once a satisfactory plan is drawn up . . . we may trust the Lord to raise up suitable personnel and a Bishop or Bishops willing to put it in operation. May the Holy Spirit hasten the day.

Addenda: Why Sodalities Are Inefficient

Tertiaries offer a solution

Kilian J. Hennrich, O.F.M.Cap.

THE article "Why Are Our Sodalities So Inefficient?" in the June number of *The Priest* was very practical and to the point. Nevertheless, it appears to the present writer that some important considerations were left out. Of course, it is altogether possible that the distinguished and Most Reverend author had them in mind for a future essay, but it could not be considered bold to add some personal observations now as long as the iron is in the fire.

The Bishop is undoubtedly and rightly convinced that block captains chosen from our Sodalities could be a great force in Catholic Action. These men or women could undoubtedly be productive of "action," if they were of the right kind.

These block captains or promoters are a type of leaders who need, in order to be efficient, two indispensable things. The first, in addition to ordinary zeal, is the right character (mentality or personality) and a particular knowledge, a little above the average. The second indispensable item is support. This support for any apostolate, including Catholic Action, must consist in prayer, prayer, prayer and example.

It may very well be the case that not every Catholic organization equips its members with characters sufficient to make knowledge efficient and productive, or summons up the tremendous prayer force required for success. Various religious societies have their own specific objective. They are not general enough for every apostolate. Much too can be added from the outside but this could be done for any Catholic who for special reasons does not hold membership in any particular society; he may be more zealous than many a "member."

Moreover, the largest number of these societies have their hands full with such projects as the annual rebuilding of their membership and the encouraging of their members by techniques such as breakfasts, parades or parties, bazaars, publicity and membership drives; in short, in a host of things which the late Alfred Smith called "baloney." Such societies may and often do promote some special devotions and good works among their members, but they cannot be a training school for apostolic zeal, Christian mentality, and other requisites for good leadership. For this, a rule of life

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Father Kilian is Founder of the Boys' Brigade and a contributor to clerical magazines.

founded on the baptismal vows is needed, according to the words of St. Francis de Sales.

Here the present writer may meet with objections. Some might retort that all these external means have a good end in view, and that owing to the worldliness of the present time, such are the only means that produce at least some desirable effects. There is no doubt that a spirit of secularism and activism prevails among all classes and ranks because all are children of their time. But if such means are necessary, they should be at least psychologically correct. Many of them are not.

Take for instance, the substitution of a breakfast for a sodality or society meeting in church with a practical and inspiring sermon. There may be more members present at breakfast than there are at the monthly Communion and meeting, as it is invariably the case in our larger cities; but breakfast talks would be poor substitutes. The reasons are obvious. They are not in accordance with the practice of the Church. The Church does not preach her pep talks at a time set aside for the gratification of sense but at a season of fast and self-denial. She preaches on streets occasionally but not in a hotel or banquet hall where a spirit of cameraderie prevails instead of the Holy Spirit. For her most important and elevating thoughts and pronouncements she does not choose worldly glamor but the liturgical splendor of services around the altar to prepare the soil into which the good seed must fall. The quick abolition of the early Christian "Agape" furnishes further thoughts on the subject.

Excessive Externalism

By substitution of parades for pious pilgrimages, public manifestations for quiet adoration and worship, the idea may originate that the Holy Spirit needs the help of man to assure the permanency of the Church instead of the truth that individuals must cooperate in the apostolate of the Church to secure their own salvation. This causes a misunderstanding of Catholic Action. Activism among Catholics was stressed more than the activation of Catholicity. What the Church needs today in order to reach her only objective is a deepening of the Christian spirit for which Christ provided His own means.

About the support of leadership by uninterrupted prayer and good example, not much needs to be added. This is so evident from Holy Scripture and Tradition that the opinion that some permanent good can result without them amounts to heresy. Here we must see and labor with the Church.

Perhaps there is an institution for all seculars that could form the basis for the formation and the support of effective leadership. The Popes of the last century have not failed to point it out at every opportunity.

Pope Pius XI uttered almost the same words used by Bishop Noll in his article. "Complaints have come from the laity who are aware of the wishes (and commands) of the Sovereign Pontiff, to the effect that the clergy . . . have not only not encouraged them . . . but have actually frowned on the very idea." The only difference between this and the Pope's statement is that Pius XI expressly included some Bishops and was speaking about the Third Order. This—one of the most important and most numerous religious institutions—is not entirely unknown to the clergy, but by the majority of the shepherds it is but half understood. Hence, the deaf ear to the Pope's words, more numerous and insistent than on any other topic, Catholic Action included.

Divinely Inspired

This half-knowledge, of course, consists in recognizing the external human shortcomings of members but failing to appreciate the divinely inspired nature of the Order. To acquire the latter much study is needed, for its beauty is not at once evident. This is the reason why so many clerics, some Religious included, either do not understand the role of the Third Order, or, what is worse, do not want to assume the handling of such a delicate institution, although it is a prolific mother of saints.

The Vicars of Christ, however, consider every angle and are most careful in their procedure. They never suggest a structure before they have indicated its foundation.

At the time of the election of Pope Leo XIII, the influence of the Papacy was at its lowest ebb. Masons and freethinkers expected the end of Rome's authority any day. Leo knew the intellectual errors and the social problems confronting the Church. For some time he considered the matter, but it did not take long before he announced his conviction in the words: "My social reform is the Third Order."

Having thus spoken, he at once proceeded to modernize the Rule and to urge the world to accept this means of reform wholeheartedly. Many Bishops who came "ad limina" he sent to Assisi to be enrolled as Tertiaries and when the flow into the Third Order had become steady, he issued his great social encyclicals for the structure to be built upon this foundation.

The next Popes followed in his footsteps and never issued an important social encyclical before uttering a grave message on the Third Order. So it continued until Pope Pius XI sent out his forceful encyclical on the Third Order demanding its canonical erection in every parish and in every hamlet. Then followed "Quadragesimo Anno," but seeing the slow response to both and the lack of full-hearted cooperation, he tried once more to arouse Christianity by his encyclical on Catholic Action, com-

bining both spiritual and social reform. Never did he relinquish the Third Order, for he made St. Francis also the patron of this Catholic Action for the laity.

Naturally, any Order having an approved Rule of Life could not be inserted as a unit into organized Catholic Action, but lay Tertiaries were strongly urged to join as individuals. The reasons are obvious. Firstly, the spiritual jurisdiction over Tertiaries belongs to the First Order, but external activities remain under the jurisdiction of the Ordinary. The second reason is, that by retaining their corporate entity they might avoid the dangers of muddling the spirit of the Order and of changing its primary purpose.

All this constitutes no hindrance to making the Third Order, any canonical Third Order, the foundation of C. A. Willing directors can furnish the training and character formation of leaders and other Tertiaries will provide the prayer and example.

Why then is this approved and recommended means not used? It is the old story. The better a work is, the more it will be opposed by the powers of darkness. Every Catholic activity can be turned into a racket, and Catholic Action will not perdure if it is built on sand.

Anti-Clericalism

The former French Prime Minister, Albert Sarraut, declared at a Regional Party Convention of the Radical Socialist Party at Carcassonne, in Southern France: "What reasons should we have for taking up again the old fight over religion and anti-Clericalism? When I was in German captivity, I was surrounded by priests and prelates from the Resistance Movement."

The former Premier, who used to be one of the most outspoken "anti-Clericals" in France and co-owner of France's most anti-Clerical newspaper, the "Depeche de Toulouse," was at Toulouse and Compiegne, under the Nazi occupation, the fellow prisoner of Bishop Theas of Montauban and of Monsignor Bruno de Solages, Rector of the Catholic University of Toulouse. After his liberation, Bishop Theas paid tribute to the "relations of the best cordiality," which had always existed in captivity between him and Monsieur Sarraut.—**CIP Press Service**

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause.

Cowper, The Task, Bk. ii, I. 372.

The Confraternity Messengers develop one-third of the Baltimore Catechism each year . . . . .

all things from nothing.

18. Which are the chief creatures of God?
The chief creatures of God are angels and men.

19. What are angels?
Angels are created spirits, without bodies.

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Quaesita et Responsa

P. J. Lydon

Does the fact that a man is guilty of sodomy make him ipso facto infamous and irregular for orders?

Not unless laymen have been condemned lawfully by a court, civil or ecclesiastical. After the condemnation by the court they become ipso facto infames and hence irregular (c. 2357, sec. 1.) Clerics who are guilty of this should be suspended and be declared infamous and deprived of offices, etc. (c. 2359, sec. 2.) In both cases the intervention of a court is necessary, otherwise there is no automatic infamy contracted (c. 984, n. 5).

Some English judge said lately that when the husband uses a "male protector" we have a case of a matrimonium ratum, non-consummatum. Is this correct?

It is not a matrimonium consummatum since it is not a conjugal act. It is an act contrary to nature. If the party positively excluded *the right* to normal conjugal relations, it is not even a valid marriage in Catholic teaching (c. 1086, sec. 2). When the person intends to use contraceptives always as a matter of principle, he is not considered to give the right to normal acts, but the giving of this right is of the essence of marriage. Ergo. (c. 1081, sec. 2.) This is the teaching of the S. R. Rota.

Is a man who has had a double vasectomy performed impotent for marriage?

There are two opinions on this. The more common opinion affirms. Vasectomy does not prevent intercourse, but it renders a man sterile since the spermatozoa (life-germs) are occluded by the cutting of the vasa deferentia which carry the product of the testes to the urethra. Is this condition remediable? Some assert that in 25% or more of cases it is; others are not so optimistic. There is per se some probability. It is held today by a good number of authors that even when the effects cannot be remedied, the man is not impotent; still less, if the function can be restored.

The Church does not forbid marriage when there is a *doubt of law or of fact* on the existence or permanence of impotence (c. 1086, sec. 2). There is a doubt of law when grave authors by positive arguments deny or doubt the existence of this impediment. There is a doubt of fact when the condition following the operation is not certainly permanent.

The castrate differs radically from the vasectomized man. The castrate in the Motu Proprio of Pope Sixtus X (Cum Frequenter, 1587) is pronounced impotent because he lacks true semen. Castration render the activity of the interstitial cells (endocrine glands) impossible and hence

there is no ejaculate from the prostrate or other extra-testicular glands.

Must this "verum semen" come from the testes according to the teaching of Pope Sixtus V? What is the origin of the formula quoted regularly in recent years by the Rota—"semen elaboratum in testiculis"? The latter formula was not used till the early 20th century chiefly in the works of Gasparri and Wernz. Authors of the 16th and later centuries did not use the expression. Nothing was known of the function of the spermatozoa till 1875. The knowledge of the endocrine glands is still later. What Sixtus V and contemporary authors meant by verum semen very probably was the normal ejaculate from the extra-testicular glands as distinguished from the thin, watery secretion found in the act of a eunch who cannot have these secretions from Cowper's gland, the prostate, etc. because of the fact that the functioning of these depends on the endocrine or ductless glands in the testes. Even the jurisprudence of the Rota has not been uniform on this question of "semen elaboratum in testiculis."

The Quarterly, *Theological Studies,* for Sept., 1945, pp. 392-427, (office: Woodstock, Md.) contains a splendid exposition of the subject here briefly summarized, the most thorough that I have yet seen.

In practice, therefore, the vasectomized man is not impotent although, of course, he was guilty of serious sin in submitting to grave mutilation. He should inform his future wife of this before marriage just as a sterilized woman is bound to tell her future husband of her condition. I have known silence on her part to lead to divorce. The husband in this case also wanted a declaration of nullity. He cannot secure this. It is simplex error facti: it would be different if he married only under the express condition: "provided you have not been sterlizied." (c. 1092, sec. 4).

Some Catholic students at the State University here said that the professor of sociology told them the Catholic Church in the past allowed the castration of boys with their consent so that they could retain their high voices in the choirs. Hence, our American practice of sterilization cannot be so bad, said the professor.

It cannot be justly said that the Catholic Church approved of this sinful practice. The opinion was held by six authors of minor importance referred to by St. Alphonsus (17th and 18th centuries) (Lib. III, n. 374). The Saint said that the more common teaching in his day was against it. Yet unfortunately, he did not say that the minority opinion was wrong. It really had no ethical validity even with the consent of the victims.

Pope Benedict XIV (De S. Dioecesana, Lib. XI, Cap. VII—

5—Rome, 1784, 1755) also defends the more common teaching. In fact, he shows that as early as the Council of Nicea, 325 A. D., one who freely submitted to castration was irregular for promotion to orders or for the exercise of orders. Also the Decretals of Pope Gregory IX (1234, quoting earlier decrees of Popes, affirm the decree of Nicia (I 20, c 6). Pope Benedict quotes the doctor communis Ecclesiae, St. Thomas, IIa, IIae, q. 65, a. l, as teaching that mutilation of this kind is not permitted except in case of serious disease when a part is removed in order to preserve the whole. This is common sense. The presence of castrati in choirs was tolerated because of popular demand for such singing—not to incite the populace. The present Code of Canon Law (c. 985, n. 5) makes this mutilation an irregularity. In a word, this is the true and traditional Catholic position.

Pope Pius XI in his Encyclical on Marriage (Casti Connubii, 1930) teaches clearly that where there is no disease or cause for grave penalty (rape), sterilization is *always wrong*. Vasectomy, however, would not be a penalty for many evil men. Castration would be a penalty.

The Holy Office, Feb. 24, 1940, condemned direct sterlization whether perpetual of temporary as against the law of nature.

Hence, Catholic physicians and social workers cannot positively aid in the execution of sterilization laws. Our faculties are given by the Creator for specific purposes and we have no right to destroy them at our pleasure. Neither has the State such a right. But God-given rights are a blur on the modern mind. Up to 1944 in California there were 33 thousand persons sterilized. The law is lax and poorly applied. It is a fact that very many cases of feeble mindedness result from parents who are themselves normal, but are "carriers." How find these people? Again, what happens after the sterilized (vasectomy and fallectomy) leave the institution? Promiscuity and disease. There are sad cases of haste and arbitrariness in applying the so-called law in California (cg. *America*, Oct. 6, 1945, p. 8).

Is Our Face Red?

Father Smith was sitting reading the **Catholic Trumpet,** which, as usual, was full of parish pump and diocesan drain. "Ne lisez jamais les petits journaux religieux," his confessor was reported to have counselled Baron Von Hugel. As he read the holy bilge and sacred bunk, Father Smith could believe that the Baron had been well-advised.—**The World, The Flesh, and Father Smith,** by Bruce Marshall.

Fervorinos for Confession

For the Feast of the Circumcision and the Saturdays of January

Peter J. Bernarding

Before the Feast of the Circumcision

WE LIVE in times that tend to be lawless. On every side we see men striving to throw off restraint. This spirit of the times infects even Catholics, who while being careful to keep the great commandments are often careless in regard to the lesser prescriptions of the Church Law. Yet the Son of God assures us that to be faithful in that which is greater we must first learn to be faithful in the little things. The Feast of the Circumcision emphasizes this lesson. Though Jesus, the Sinless One, was not bound by the Law of Moses, yet was He most obedient to all its requirements. He was circumcised, He was presented in the Temple, He came there for the great feasts, He paid the Temple tax, He partook of the Paschal meal. Truly, He came not to destroy, but to fulfill the Law. Learn of Him to be obedient to the Church, His living voice in the world today. Hearken to her in small things as in great, so that the Master may one day say to you: "Well done, good and faithful servant . . . enter into the joy of thy master."

Before the Feast of the Epiphany

Epiphany should be for us a second Christmas Day. It brings to the Crib of Bethlehem the three Wise Men from the East, representing the Gentile World. Led by a wondrous star, they came seeking the new born King. In Jerusalem, there was another man who sought Him—but with what different aim! The Magi came to adore, Herod sought to slay Him. Even thus early was fulfilled the prophecy of Holy Simeon: "Behold, this child is destined for the fall and for the rise of many in Israel." So has it ever been. Men either love Him and so are lifted up, or they hate Him and are crushed by their contradiction. We must be *for* Him, or *against* Him; we can no more be indifferent to Him than can plants to the sun in the sky. Thanks be to God, we are among those who love Him! But do we love Him as much as we ought? Offer Him as gifts a docile mind and an undivided heart.

Before the Feast of the Holy Family

To-morrow the Church presents for our contemplation and imitation the Holy Family at Nazareth. It was a happy family as well as holy—and happy because holy. The secret of successful family life lies in a loving union of hearts, each mem-

ber knowing his place and duties and living up to them faithfully and cheerfully. Unless there be this bond of unity among its members, the family becomes a house divided against itself, and such a house cannot stand. For perfect union, the family members should pray together, work together, and play together. Such was the Holy Family—Joseph, the devoted husband and father, Mary, the dutiful wife and mother, and Jesus, the docile, obedient child. If family life is to know a reformation, it must come by way of imitation of this exemplar. The Family Rosary daily recited in the home will do much to accomplish this reform, because it will keep the Model Family constantly before us. Are you saying the rosary in your family circle?

Before the 2nd Sunday after Epiphany

Though the Christ-Child was given the name Jesus at the time of His circumcision, yet the Church gives us a special feast of the Most Holy Name. She does so in order to teach us *Reverence.* How sorely does the world need this lesson! To realize how irreverent it is, one needs only dip into the literature of the day, or tune in on some of the radio programs. Nothing is too sacred for a jest. Yet a wise man has said: "Reverence is the secret of all religion and happiness. Humility is founded on it; piety is conserved by it; purity finds in it its shield and buckler." What is religion, but reverence for God and all that pertains to Him? What is honesty, but reverence for our neighbor, his person and possessions? What is chastity, but reverence for ourselves as temples of the Holy Spirit? Foster a reverent spirit and it will lead you to true holiness of life. Begin by using the Holy Name at all times with great reverence.

Before the 3rd Sunday after Epiphany

The duties of a Christian as member of Christ's Mystical Body is the theme of the Epistles for several Sundays after Epiphany. Great stress is laid on *humility,* the most fundamental of the Christian virtues. "Let no one rate himself more than he ought," says the Apostle. And again: "Do not set your mind on high things but condescend to the lowly. Be not wise in your own conceits." Humility towards our neighbor, he says in substance, shows itself in a readiness to forgive. Indeed, there is no surer way of testing a man's humility, or lack of it, than by observing how he reacts to insults or slights. If he is filled with resentment and is quick to seek revenge, you have a proud spirit; if he is quick to forgive, you have a truly humble man. The Christian standard requires even more than to forego revenge; it seeks to overcome evil by doing good. Test yourself by this gage, and grasp every opportunity of serving those who have done you an injury.

Meditation for the Priest

Cleave to God

✠*John F. Noll*

Mihi Adhaerere Deo Bonum Est.

HAEC MEDITARE

Quis mihi tribuat, ut sim juxta menses pristinos . . . sicut fui in diebus adolescentiae meae, quando, secreto Deus erat in tabernaculo meo?

NO matter for what reason you may have grown lax, whether it be because "familiarity," even in relation to divine things, "breeds contempt," or whether it be because you have not striven sufficiently to remain "detached," you are obligated—and you certainly desire *ex toto corde*—to recover the spirit of an *alter Christus.* Your motto should be "adhaerere Deo." Evidently you left the world to become "attached" to God and to labor professionally "all the days of your life" for the interests of God.

St. Thomas Aquinas notes that priests are "in between the things of the world and spiritual things," and that the more they cling to the former, the more they will recede from the latter. The model priest is applauded by the Church (feast of St. Peter of Alcantara) in these words: *O virum ineffabilem, qui vivens in carne, spiritu ambulavit, et nihil in terris desiderans, conversationem suam semper in coelis habebat.*

The Seraphic Doctor points out how the priest can *remain* a model priest: *"Continue mentem tuam ita habeas ordinatam cum Deo, quod omne opus tuum atque exercitium tam mentis quam corporis sit oratio.*

The author of the *Imitation of Christ* reminds us that the one who cultivates the interior life: *Cito se recolligit, quia numqquam se totum ad exteriora effundit.*

St. Paul tells the same thing in these words: *Licet is, qui foris est, noster homo corrumpatur; tamen is, qui intus est, renovatur de die in diem* (2 Cor. IV, 16).

The worldly-minded priest is never excusable because *de mundo non est* (John XV, 19); because *Amicitia hujus mundi inimica est Deo* (James IV, 4). The worldly-minded priest cannot be a proper guide for others because *non percipit ea quae sunt Spiritus Dei* (I Cor. II, 14). In fact, no one wants the worldly-minded priest as a guide.

After James married Mary he was not allowed to retain any attachment to Clara, no matter how much he may have been attached to her before he married Mary. For an even greater reason the one who has taken Christ as his "pars" may not cultivate an attachment for any person, place or thing if it will have the slightest adverse influence on his attachment to Christ, or on his interior life.

You understood this at the time of your ordination when you

probably published on the cards you then distributed these words: *Quid enim mihi est in coelo et a te quid volui super terram? Deus cordis mei et pars mea, Deus, in aeternum* (Ps. LXXII, 25, 26).

From the Encyclical of Pope Pius X

While we stress this duty of the priest to be holy, we must not fail to point out that it is not for himself that he must live so, for he is the laborer whom Christ "went out . . . to bring into His vineyard" (Matt. XX, 1). It is his task, therefore, to root up bad herbs, to plant useful ones, to take care that the enemy does not sow cockle among them. Hence the priest must be on his guard lest, inspired by an ill-regulated desire of his own interior perfection, he neglects such of his duties as are conducive to the good of the faithful; such are: preaching the word of God, hearing Confessions, assisting the sick, especially those who are dying, instructing in their faith those who need instruction, consoling the afflicted, bringing back the erring, in everything imitating Christ, "Who went about doing good and healing those possessed of the devil" (Acts. X, 38).

In all these activities let the words of St. Paul be clearly kept in mind: "Neither he that planteth is anything, nor he that watereth; but God that giveth the increase" (I Cor. III, 7). You may, with tears, sow the seed; you may put forth every possible effort in its cultivation; but that it may mature and bring forth the hoped-for fruit, this is in the hands of God alone and depends upon His all-powerful assistance. Furthermore, we must always bear in mind that men are nothing but instruments that God uses for the salvation of souls; consequently they must be suitable to be used by God. And how is this to be? May we think for a moment that God is moved to use us for His greater glory because of any excellence that we possess, either natural or acquired? Not at all! For it is written: "The foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen that He may confound the strong. And the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that He might bring to nought things that are" (I Cor. I, 27-28).

As a matter of fact, only one thing serves to unite man to God, only one thing makes him acceptable and a not unworthy instrument of the divine mercy, and that is holiness of life and habits. If this holiness—the super-eminent wisdom of Jesus Christ—is lacking in a priest, everything is lacking in him. Because—without holiness—a vast store of the finest learning (which we ourselves are trying so hard to cultivate in priests), keenness and efficiency in man-

agement, while they may occasionally be of some service to the Church or to individual souls, are much more frequently the deplorable cause of harm to the Church and to souls. How much a priest, even the lowliest, can do if he be holy, how many salutary works he can conceive and accomplish for the benefit of the faithful, all this is evident from the experience of every age of the Church. Suffice it to recall the comparatively recent Cure d'Ars, John Baptist Vianney, whom we ourselves are happy to have declared Blessed. Only holiness will cause us to be that which our priestly vocation demands; men who are crucified to the world and to whom the world is crucified; men who walk in the newness of life, who, to use St. Paul's words, "in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth" (II Cor. VI, 5, et. seq.) show themselves to be the ministers of God; who mind only heavenly things, and strive with all their might to turn heavenward also the minds of others.

Here say the Rosary, making application of its rich indulgences and of the prayer itself.

Read ten minutes from a spiritual book.

Do not forget that all you do should be "in unione illius divinae intentionis," etc.

Suggested Subjects and Sermon Jottings

Ignatius Smith, O.P. *For the Month of January*

Foreword

THESE sermon outlines are presented with the following explanation. An important difficulty to be considered is the time factor. Among so national a clientelle as that of *The Priest* the time for the Sunday sermon will vary from five to thirty minutes. We have attempted to keep the needs of all in mind. Those who have only five minutes at their disposal can easily select from the outlines just as much as they need. To make this selection quickly possible the outlines have been given in diagrammatic form.

Feast of the Circumcision

The Holy Name of Jesus

Introduction:

Names of great persons are recalled.

Honored if they have helped men.

Hated if they have harmed mankind.

The name of Jesus should be honored.

Body of Sermon

I. Jesus is an appropriate Name

1) Appropriate names designate ancestry, time of birth or special mission.
2) The name Jesus means Savior and Jesus is the savior of mankind.

II. Jesus is a Holy Name.

1) It is the name of God, the second Person of the Blessed Trinity.
2) It is a name given by God.
3) It was brought from heaven to Mary and Joseph by an angel.
4) It is honored by holy angels in heaven.

III. Jesus is a name of power.

1) Wonderful things done here by mentioning the names of great men.
2) Jesus promised miracles in His Name.
3) Many miracles have been worked in the name of Jesus.
4) Our prayers are mighty when offered in His Name.
5) Indulgences are granted for pronouncing the name Jesus.
6) Devils in hell fear the Holy Name.

IV. Jesus is an abused Name

1) It is abused by blasphemous and idle misuse.
2) It is abused in realistic literature and on the stage.
3) It is abused in ordinary conversation and in angry expletives.

V. Jesus is an honored Name

1) Millions reach God daily through the name of Jesus.
2) Special honor is given the name of Jesus by members of the Holy Name Society.

Conclusion

1) Use the name Jesus only in prayer.
2) Men raise their hats and all bow their heads at mention of the name Jesus.
3) Discourage blasphemous or idle use of this name by others.
4) Thank God we have such a name to use to approach heaven.
5) Hope to die with the name Jesus on your lips.

Other Suggested Topics

From the Epistle (Titus, 11, 11-15)

1) The Nature of Grace.
2) Infidelity.
3) Sobriety.
4) Justice.
5) Making and Keeping Resolutions.

From the Gospel (Luke 11, 21)

1) The Passing of Time.
2) The Generosity of Christ.
3) Salvation Through Jesus Alone.
4) Angels of God.
5) God Waiting.

Feast of the Epiphany
January 6

God and the Wise Men

Introduction:

Herod pretended to wish to adore Christ.

The Wise Men really wished to adore Jesus

The Wise Men went to considerable trouble to adore the new born King

Herod was foolish; the Magi were wise.

Body of Sermon

I. When are men wise?

1) Real wisdom is not astuteness, carnal cunning like that of Herod.
2) Real wisdom is not mere academic learning even of a high degree.
3) Real wisdom is a virtue, natural when acquired and supernatural when given by God.
4) There is no real wisdom without a knowledge of God.

II. Wise men adore Jesus

1) Despite difficulties entailed and at all times
2) They offer their minds by faith, their wills by love, their wealth by charity, their time by service.
3) They adore Jesus because they need it and because Jesus has a right to it.

III. Wise men obey Christ's commandments

1) Pseudo wise men today think it wise to depart from Christ's law.
2) Real wise men know that the law of Jesus is Divine Wisdom and is the divine plan for better living.
3) History and contemporary experience show that neglect of or defiance of Christ spell individual misery and bring chaos into domestic, national and international life.

IV. Wise men abhor godlessness.

1) Because godlessness has never contributed to individual happiness or to the happiness of families.
2) Because godlessness is punished by God with ignorance, contention, despair and surrender of freedom.

Conclusion

1) Thank God for your faith since it gives you both real learning and makes you really wise.
2) Fidelity to your religion brings you the peace of wisdom here and hereafter.

Other Suggested Topics

From the Epistle (Isaias. 60; 1-7)

The Light of Faith.
Jesus the Light of the World.
The Conversion of Non-Believers.

From the Gospel (Matthew 2, 1-12)

The Gifts of the Wise Men.
God's Power over the Universe.
The Courage of the Magi.
Religious Hypocrisy

Octave of the Epiphany
January 13

Humility

Introduction:

Humility, meekness and lowliness are of the essence of Christianity but they are threatened in America by our pride, often exaggerated and boastful.

Body of the Sermon

I. The Nature of Humility

1) Humility is not dejection or total crushing of self.
2) Humility is a virtue seeing oneself in proper perspective, knowing one's perfections and imperfections; comparing ourselves with those who are better not worse, and involving truthfulness and courage.
3) Humility always refers life to God because subjection to God is the basis of humility. It thanks God for perfections and it seeks honors and position from confidence not in self but in God's help.

II. Jesus was Humble

1) In His Humility but not in His Divinity.
2) He said He was a model of humility.
3) He came to John the Baptist a second time, after submitting to Baptism by John.
4) He submitted to God the Father.
5) He was truthful about His dignity but not boastful

III. John the Baptist was Humble.

1) He acknowledged and gave public testimony of the sovereign dignity of Christ.
2) He proclaimed His own exalted mission and authority.

IV. Nations and their Rulers Need Humility Today.

1) To acknowledge and not deny the sovereignty of God from whom all authority comes.
2) To realize that they are servants of the real welfare of the people.
3) To understand that they are above the natural God-given rights of the people.
4) To recognize that they must advance and not kill religion which acknowledges God's supremacy.

V. Individuals Need Humility Today

1) At home, in business, in the church and state humility will bring order and peace.
2) To eradicate the turmoil and bitterness occasioned by pride, envy, boasting, tyranny, humility is vital.
3) Humility is essential for eternal happiness. "He that humbleth himself shall be exalted." "The last shall be first."
4) We show ourselves humble by knowing and acknowl-

edging our own perfections and limitations before men and God.

5) We manifest humility by recognizing and acknowledging the superiority of others and of God and by refraining from challenging God's truth.

Conclusion

1) Thank God for the humble persons in this nation who save it from God's wrath.
2) Be humble without cringing. Be modest and unboastful under honors and praise.
3) Pray Jesus, Mary and John the Baptist for humility.

Other Suggested Topics

From the Epistle (Isaias, 60; 1-7)

The Blindness of Jerusalem.
Making Christ Known.
Approval by God or Men.
The Presence of the Holy Ghost.

Second Sunday after Epiphany
January 20

The Use of Leisure Time

Introduction:

1. Jesus at Cana approves attendance at social events and shows how they are to be used.
2. Not all our time is taken up by work. We have much leisure time and should know how to use it well.

Body of Sermon

I. The Use of Leisure Time; Great American Problem

1) Leisure time is that which is not spent at daily work or in sleep. It is the free time of waking hours.
2) It is an American problem because our education has not taught most Americans to use free time well. Increasing juvenile delinquency and the increase of nefarious adult amusements prove this.
3) It is a growing problem because hours of labor will be shorter and wages will be higher. In what recreation and amusement will this time and money be spent? Some people know only a few and harmful ways to amuse themselves. They have not been taught otherwise or they are perverse.

II. Leisure time and Amusement are Honorable.

1) Godless capitalism would make all waking hours working hours and some unchristian C h r i s t i a n s would take most joyful recreation out of life.
2) The Catholic Church insists that work is only a part of life and that leisure is necessary for rest, to repair mind and body, to give tonic to living, to promote social relations, to do works of charity and to take care

of duties to God, Church and country.

3) The Church in the past and today by promoting drama, games and other social events shows the honor of such entertainment.

III. Leisure Time Should Be Used Profitably for Self

1) It should not be spent in dangerous idleness.
2) It should not be excessive and not used to break God's commandments. Especially it should not be the occasion for impurity, unsobriety, injustice or uncharity.

IV. Leisure Time Should Profit Our Neighbor

1) We are made social by nature; we should become sociable. Our family and our friends should profit by our pleasant presence and entertainment.
2) Our presence at social events should, like Christ's presence, be uplifting.

V. Leisure Time Should Find a Place for God

1) God gives us all time and all leisure time. He is entitled to a return.
2) A part of our leisure time is due to God in prayer, attendance at Mass and devotions of the Church.

Conclusion

1. Do not be stingy with your sociable talents.
2. Remember that Catholicity is a religion of joy.
3. Give some of your time to works of Catholic Action.

Other Suggested Topics

From the Epistle (Romans, XII, 6-16)
Knowledge of the Future.
Mutual Respect.
Hope.
Prayer for Enemies.

From the Gospel (John II, 1-11)
Matrimony a Sacrament.
Mary's Power with Jesus.
The Power of Christ.
Abstinence and Prohibition.

Third Sunday after Epiphany

January 27

Holy Silence

Introduction:

1. Jesus commanded the centurion to be silent.
2. Silence as well as speech has its merits in our daily lives.
3. Few give thought to the need and value of silence.

Body of Sermon

I. Speech is Sacred

1) It is distinctively human and a special gift from God.
2) It is given to us to reveal thought, to make men happy and to praise God.
3) It reveals the sacred social nature given by God to man.

II. The Freedom of Speech is Sacred

1) This, like speech itself, is

a gift of God, a right of rational beings.

2) This freedom is guaranteed by our nation; has made us a distinctive people; has contributed to our happiness and progress.
3) Freedom of speech has been abused in the nation. To be kept free it must be controlled, like all freedoms. Silence at times is necessary.

III. The Abuse of the Freedom of Speech Cured by Silence

1) Church and State restrain speech and impose silence. Censorship. Libel laws. Professional secrets.
2) Uncontrolled speech often violates prudence, justice, religion, purity and charity
3) Silence is holy because it wipes out these assassins of personal happiness and of public weal.

IV. The Justice of Silence Makes it Holy

1) Smear campaigns are diabolical.
2) To reveal true but secret sins is unjust.
3) Justice demands silence when speech destroys reputations, violates confidences, or perpetrates lies.
4) We may not remain silent if justice demands that we speak.
5) We may not, because "this is a free country," say what we like when we like.

V. The Charity of Silence Makes it Holy

1) It is charity to keep silence when our words provoke others to anger, indignation.
2) It is charity to be silent when our speech inflames the passions of others.
3) It is cultured to be silent at times and to listen. Others are provoked when we do not.
4) Cruel jokes and jibes had better remain unsaid. Charitable silence would be both golden and holy.

Conclusion

1. People and God will regard you highly if you are a person of holy silence, avoiding false, superfluous, fickle, useless and unnecessary words.
2. Do not remain silent when words of encouragement and praise will uplift others.
3. Follow the example of the silent Christ and of Mary, "who kept all these things in her heart."

Other Suggested Topics

From the Epistle (Romans XII, 16-21)

Prudence or Cunning.
Peacemaking.
The Punishment of Criminals.
The Forgiveness of Enemies.

From the Gospel (Matt. VIII, 1-13)

The Need for Priests.
The Transcendence of God.
Church and State.
Obedience to Civil Authority.

Book Reviews

Economic Analysis and Problems, John F. Cronin, S.S. American Book Co., New York, 1945, pp. 640, $3.75.

IN his latest book Father Cronin has done more than revise his earlier *Economics and Society*. It is true both had the same general purpose, to serve primarily as a textbook for an introductory course in Economics. But this present edition contains so many changes in general arrangement, so many additions to topics previously considered and so many entirely new ideas that, practically speaking, this must be looked upon as rather a new book than a mere revision of the old.

As to arrangement, the present work has been divided into four sections. In the first of these, "The Structure of the Economic System," are presented the usual fundamental ideas and definitions. However, the presentation has been changed somewhat and two entirely new chapters on economic history have been added to make up for what was a definite defect in the former text. Also, in this section, the corporation is treated, followed by the chapter on investment and speculation. This is a much more natural arrangement than that previously found.

By far the most insistent criticism levelled at the former text was that the principles of economic analysis had been treated too superficially. The present second section, "Value, Price and Exchange," has materially corrected this fault. Questions of value, price, supply, demand, utility, competition, imperfect competition, monopoly and allied notions are treated very fully over a period of six chapters along with related problems encountered in actual practice. This treatment of principles while complete is still not tedious but is developed logically step by step and enlivened by practical examples.

The third section, "The Functioning of the Economic System," takes up concrete problems of modern economic life and studies them in view of the principles previously explained. Here are treated the problems of international trade, agriculture, consumers, public utilities, money and banking, and the business cycle. The chapter on money has been improved by the introduction of more monetary theory. Business cycle theory has also been brought more up to date and made less confusing.

In the fourth section, "Problems and Philosophies of Distribution," are contained chapters on government expenditures and taxation, principles of distribution and labor. There is also a treatment on systems of social reform as worked out differently in such countries as Sweden, Portugal and Russia, as well as programs worked out by Protes-

tants and Jews. The Church's program is separately considered. Entirely new is a final chapter on the history of Catholic Social Thought.

As in the former text there is, following each chapter, a very detailed reading list made up of general books on the subjects treated in each chapter as well as textbook references and articles from the Encyclopedia of Social Sciences. These lists have been greatly expanded and brought up to date. Besides, there is a long list of suggested readings in the appendix.

This, then, in outline is the present book. If the previous one was well received and eagerly accepted, certainly this should be. Due to the incorporation of so much new matter on economic theory it may well serve as a general foundation for advanced study in this field. For those interested in a general survey this is a complete treatment. Priests in study club work should find it very helpful as a text for themselves and a source for suggested readings.

J. Carroll McHugh

Wartime Mission In Spain, Carlton J. H. Hayes. MacMillan, New York, 1945, pp. 321, $3.00.

CARLTON HAYES, Columbia's distinguished Professor of History, amply refutes the idea that all professors are either absent minded or theoretically impractical. He brought such an acute and brilliant combination of wisdom and practicality to the American Embassy during his mission in Spain that he was able to expedite American interests in a crucial hour with singular success.

It is refreshing to get a cool, factual, and intelligent appraisal of anything that pertains to Spain. *Wartime Mission in Spain* provides this. The author is admirably equipped for the task. He is a man with a civilized respect for truth and a wide historical perspective. He rigorously eschews beating the tom-toms of journalese sensationalism and bluff indignation; and he concentrates on the task of presenting a factual record of his work and an impartial appraisal of events as he knew them. The patriotic devotion with which he conducted his mission did not prevent him from viewing the Spanish scene with the detachment and curiosity of a scholar.

The reader will find two interests in this book: he will be interested in the diplomatic history of Ambassador Hayes' wartime mission; and he will be interested in obtaining enlightenment on the Spanish situation from Professor Hayes' account of his contacts with the Spanish People. The first interest is fully and admirably satisfied; the second interest — satisfactorily, but not fully. However it is idle to criticize the author's omission of analytical studies of religious, political, or sociological

conditions in Spain. His book was written to fill out a record and not to present a study of a people.

The author succinctly states the objective of the mission which was given him and he shows the methodical and careful way in which he set about its accomplishment. At all times he maintained a scrupulous respect for the internal sovereignty of Spain and an understanding appreciation of the Spanish character; while, at the same time, he kept the interests of the United States uppermost in his mind. He employed "poise," factual "propaganda," and economic leverage to attain his objectives. By a judicious use of these principal means, he was able to stalemate Germany, keep hard pressed Spain out of the war, and eventually to hand Germany a decisive diplomatic defeat in this important theatre of operations.

The German star in Spain began a gradual but inexorable fall with Suner's dismissal, which took place soon after Hayes arrived in 1942. Spain changed from a pro-Axis attitude to one of *non-belligerency* toward the United Nations. Adroitly, Hayes converted this attitude into the more favorable positions of *neutrality* and *benevolent neutrality*. The incidents which show the curve of these successes are narrated in a lively and interesting manner, well illuminated with details of policy, events, and personalities. The reader will appreciate the exacting nature of diplomatic affairs and he will see how much depends on the play and interplay of personalities in the embassies of the world.

Even though Hayes' primary purpose was to fill out a historical record, a great deal of light is thrown on the Spanish situation in the narrative detail and descriptive setting which the author supplies. The reader will appreciate the author's candid and factual approach to such controversial issues as Franco and the Falange.

Disliked the Falange

Hayes does not dissemble his cordial dislike for Franco's brand of military dictatorship and for the Falange. It is a tribute to his candor that, even while he was in Spain, he went to no pains to conceal these viewpoints. However, he assumed the intelligent position that, as an American democrat, Spain's internal affairs were none of his business in this instance. He was sent to deal with a *de facto* Government and to make diplomatic war on Germany—and not to convert the Spanish people to his political faith nor to make war against the existing Government of Spain. On the other hand, he brought a genuine friendship to Spain which included a profound affection for the Spanish people, an extensive admiration for their history and culture, and a deep sympathy for their recent sufferings.

The monster-myth of Franco is

neatly exposed. The Falange is shown as an essentially detestable but not omnipotent factor in Spanish politics. An appealing picture of the strong, likeable, highly individualistic and politically divided Spanish people emerges from his report. His account of the almost universal detestation and fear of Communism among people of all political complexions in Spain is enlightening.

A parade of interesting characters crosses the pages of this book. Interesting and informative flashes of Cordell Hull and President Roosevelt are given. Sumner Welles, Archbishop Spellman, and Myron Taylor appear briefly. Sir Samuel Hoare, the British Ambassador, appears as the author's nemesis. He is portrayed as an interesting if irritating character who more than once proved to be in the Hayes' ointment. The scholarly Salazar, sullen Suner, opportunist Franco, the well disposed and sincere Foreign Minister Jordana, and his successor, Lequerica are also clearly delineated.

The last chapter of the book is of special service to the reader. The author surveys the scene of his labors, sums up his impressions, and outlines his conclusions. In chronological order, he summarizes the incidents of his mission in two closely packed pages. He appeals to the traditional American principal of non-intervention in the internal affairs of other sovereign nations and the *de facto* recognition of validly existing governments as the basis of policy toward Spain. He believes that cooperation with Spain can be the means of political evolution in that nation. He suggests a "five point" foreign policy toward Spain which is at once comprehensive and well balanced.

Hayes devotes considerable attention throughout his book to the role taken by the American Press in foreign affairs. The section of the American Press which he terms "pinko" proved to be his greatest impediment in conducting his mission in Spain. He also attributes its influence in large measure to the friction and differences which he had with his superiors in the Department of State.

Many of the people who digested *P.M.'s* diatribes against Spain and Hayes, and who sat in rapt and open-mouthed admiration before their radios listening to the rasping fulminations of Walter Winchell and his ilk, will have very red faces if they read this book and compare its facts with their former credences. As for the pink journalists and flamboyant commentators—well, blushing with them by now must be an atrophied reflex!

Wartime Mission in Spain is recommended for its candor, its scholarly clarity, its precise unfolding of incidents, its mature and balanced appraisals, and its fine judgments in the controversial "Spanish Question."

Nelson W. Logal

One Destiny: An Epistle to the Christians, Sholem Asch. Putnam's Sons, New York, 1945, pp. 88, $1.50.

"It is an out and out lie. I have devoted my life to the Jewish cause, have lived my life as a Jew, and I hope to die a Jew."

This said Sholem Asch, in answer to charges of apostasy, in his writings and interviews, that were hurled at him by Jews. After reading "One Destiny" with this in mind, the question arose as to whether this latest literary production of Asch may not be another attempt to prove to his maligners that he is still loyal to Jewry.

The book is, in part, a history of anti-Semitism and its tragic result, which is said to have culminated in Hitler, whose "first teacher" was Karl Lueger, mayor of Vienna, who preached persecution of the Jews "as a good Catholic in the name of Christianity . . . and its Christian Socialist Party."

The Inquisition, continually instilled into Jewish hearts the world over as one hundred percent unwarranted, with its concomitant dislike of the Catholic Church, is graphically portrayed in the book, with its

"Fiery stake in the center of the market place, where the monks and priests of the Dominican order are busily about like devils in hell with three-pronged pitch-forks in their hands," trotting forth innocent Jews to the "rosin-covered wood fire, to the accompaniment of church bells."

The "Jewish crucifixion of the savior" is called a "legend"; "the church is charged with having invented the role of Judas and Ahasueras" [chief character in the Wandering Jew]; and with feeding Christians "from earliest childhood upon the milk of hatred" of the Jews.

That is the Doctor Jeckl side of "One Destiny." The change to Mr. Hyde takes place to soften the blow by crediting the existence today of "the remnant of Israel in liberated countries" to Christians, the Pope in particular, who fed and housed thousands of Jews in the Vatican at his own expense, while in "imminent danger of being stormed by the Hitlerite bandits, as the Gestapo threatened the Holy Father." Credit is also given to priests, sisters, and some of the Catholic laity, especially in Poland and Italy, for safeguarding persecuted Jews. Credit is not bestowed exclusively upon Christians, for the Soviet Union "through deeds, demonstrated how deep-rooted was the ideal of the Judaeo-Christian faith. The Jewish people will never forget it."

Sholem Asch assumes that the Christians of today do not properly understand Christianity, for they do not believe, as does he, that it came into existence as a mere segment of the religion of the hated Jews. He looks for a union of the Christianity and Judaism of today, claiming that they are two parts of a whole,

which they were historically, in the sense that the butterfly and catepillar are one. There is a failure in all of Asch's religious writings to appreciate the historic fact that the Israel of today, minus the Mosaic sacerdotal, sacrificial character it had in pre-Christian years, is not the Israel of the Torah.

If, as Sholem Asch said, "The Nazarene" was an endeavor "to build a bridge" between the two faiths, then "One Destiny" is a literary atomic bomb that knocks his "bridge" to smithereens.

David Goldstein, LL.D.

John Henry Newman, John Moody. Sheed and Ward, New York, 1945, pp. ix, 353, $3.75.

In his preface to this biography Mr. Moody says that he is attempting to give a popular readable narrative of Cardinal Newman and his times, and by frequent quotation to give some idea of his literary genius.

These objectives so modestly stated are brilliantly fulfilled. The narrative is eminently readable. While any biography of Newman must be limited in its popularity, Mr. Moody has succeeded in writing a book that is by no means superficial yet one that will hold the interest of readers other than special students.

Today when the academic and religious environment in which Newman lived are generally only vaguely known, this book will be especially helpful. Not only do we find a sufficient account of the state of the Anglican Church in the 1820's and 1830's, but we also find some brief explanation of the political and religious influences that gave the Oxford Awakening such prominence. Few books, even those dealing especially with the Oxford Movement, give enough attention to the political background to bring out its importance.

Names such as Pusey, Keble, the Wilberforces, and the Froudes, once so significant, now mean little except to the student of Church History. These as well as others so closely connected with the history of Newman, are skillfully introduced into the biography so as to inform the reader without distracting him from the principal subject. In the matter of Newman's closest Anglican friends, particularly noteworthy is the just, but kindly appreciation the author gives of the noble characters, Pusey, Keble and Hurrell Froude. Incidents as well as persons are given special attention. This feature alone makes the book an excellent preparation for the reading of the *Apologia* in which Newman often refers to many people and circumstances that are now most unfamiliar.

Frequently, Mr. Moody allows other historians, contemporaries or near contemporaries of Newman, to speak. From such, we have graphic descriptions of Newman's preaching, of the admiration and enthusiasm of the undergraduates for him; most appropriately Father Dominic,

who received Newman into the Church, relates the story of the great event we commemorated last year.

Each of Newman's major literary works is discussed with sufficient detail to acquaint the reader with circumstances that brought it into being, and to give him some idea of the contents. From these works generous quotations are skillfully made. These selections well illustrate Newman's masterly prose style and his poetic ability; not only that, they are well calculated to induce one to read or reread the works from which they are taken.

A word should be said about the second bibliography which contains a list of the works read or consulted in the writing of the book. To the general reader, and to one wanting to read or study more about Newman, the short discriminating notes on the various other biographies will prove most helpful.

John McCorkle

John Henry Newman, Charles Frederick Harrold. Longmans, Green & Co., New York, 1945, pp. xv, 472, $3.50.

When Doctor Harrold published his *Newman Treasury* in 1943, he promised a further volume on Newman's development as a literary personality. This volume is the fulfillment of that promise. Anyone familiar with the thoughtful preface and the discriminating selections of the *Newman Treasury* will naturally expect much of the present study. He will not be disappointed.

The work is an outgrowth of thirteen years of collecting of material and a year of uninterrupted research on a Sterling Fellowship. Such long and careful study is eloquent witness to the wealth of teaching and the attraction of Newman's thought for the scholar, Catholic or Protestant. No doubt, that is why the author, a member of the Protestant Episcopal Church, is inclined to lay claim to him.

One should not look for a detailed biographical study in this book. It is quite exactly what the sub-title claims it to be: an exposition and critical study of Newman's mind, thought and art. True, it sketches briefly in fifty-two pages the external events of Newman's life and occasionally gives in very brief form the setting for some particular work; but it seems to assume that the reader will be familiar with more detailed biographies.

Priests, in particular, will be gratified to see that the author holds that for a real understanding of Newman, even as a literary man, one must have at least an expository study of his religious thought. Hence after the section dealing with Newman and his world, there is one that is devoted to *The Development of Christian Doctrine, The Idea of a University,* and *The Grammar of Assent.*

Frankly, the author admits this is the most difficult portion

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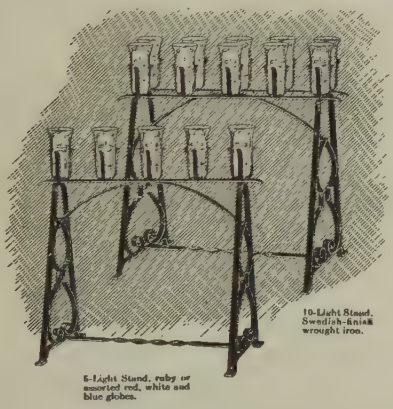

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of the study, and with a humility matching his frankness, proposes only to explain these works, to account for their genesis and to set forth pertinent criticism or comments by qualified critics of Newman. Among these critics the author mentions Fathers John Francis Cronin and Martin J. Healy. The writer indicates with meticulous care, whenever possible, the sources and affinities and other historical data which might further illuminate Newman's ideas.

No doubt, some will find fault with this section. It is often hard to summarize Newman's thoughts, particularly so in these books under discussion. One should remember too that, among critics, even Catholic ones, there is no unanimity either of understanding or assent.

Following this section of the book, the reader will find a well balanced discussion of Newman's excursions into controversy and criticism; a consideration of his roles as a defender successively of the Anglican and of the Catholic Church, and a judicious and enlightening appreciation of his skill, and lack of skill, as a historian.

"Newman and His Art" is the title of the fourth part of the book. Here, the author's ability as a critic shines brilliantly in his analysis of Newman as a literary artist. What is said of Newman's aesthetic temperament serves as a solid foundation for a well balanced study of the poet and novelist. The criticism of the *Apologia* is masterly. Only less valuable than Harrold's appreciation is the presentation of the varied opinions of others.

In his competent criticism of Newman's sermons one will find an interesting and informing account of the nineteenth century audience, and a particularly good exposition of Newman's theory and art of sermon writing. It may well be that this part of the book may prove the most valuable for clerical readers; for there is nothing in either Newman's theory or art that is not still applicable.

Throughout the book as a whole, there are several excellent traits: first and most impressive, the conscientious effort of the author to be fair in judgment, and an equally great care to be correct in facts. Harrold's skill as a critic is eminent. Although he has a wide and a deep knowledge of his subject, he presents his own opinions and judgments with a moderation of tone that is singularly attractive, without detracting in the least from their force.

John McCorkle

Currente Calamo

(Continued from page 6)

"I am daily coming in contact with men who are leaving the Service," the priest writes. "I find it hard to impress on men the need for them to call on their pastor when they get home. Because of the lives they have led, many

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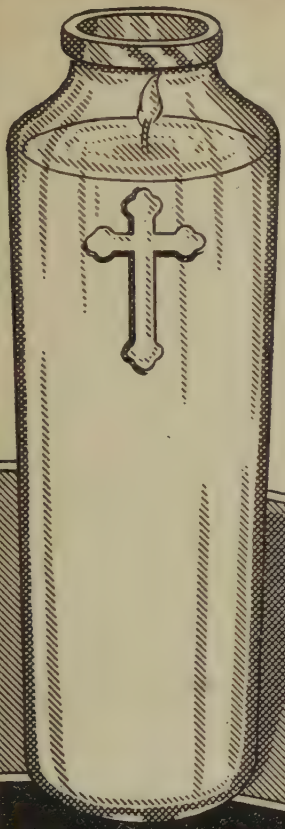

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are ashamed to go and see him. Some haven't been to the Sacraments in a long time. And some don't know the priest at home for one reason or another and are embarrassed about becoming acquainted with him . . .

"We are trying to send letters to the church of each of the Separatees, that he is home. We urge the pastor to call on the man, but to date I have met with an utter indifference or lack of understanding by the priest back home, that the boy who has returned needs his ministration, his interest, his fatherly advice more now than ever before."

Right Into Our Yard

"Another thing, Father," the chaplain continues, "the Navy has provided a blank sheet for the Separatee to fill in about where his church is, etc. At the bottom of that sheet is a place for him to fill in if he has no church-attendance in the past and would have a religious preference. One-third of the replies (or sheets) that I get are those who prefer the Catholic Church; the other two-thirds are those who are Catholics. It's surprising how many of these men are from little towns without a Catholic church. Our center here takes in the States of Oklahoma, Kansas, and North Texas. I have a road-map of that territory and I find the name of the town on the map—then I take my Catholic Directory and find the nearest parish. To that pastor goes a letter telling that this man has shown a preference for our Religion. From there on it's up to him. If the apostolic zeal that should motivate these priests in the Southwest moves him, here is the possibility of new converts in this rather bigoted territory."

Apparently the plum-tree is being shaken right into our yard. All we have to do is walk out and pick up the fruit!

Busy Seminarians

HERE at Old St. Mary's, where your magazine is put together each month, we've been watching the students at work on the Narberth Movement, and they've been getting some surprising results. The Narberth pamphlet apostolate, of course, is an activity well suited for the shut-in condition of seminarians and, like most seminaries, St. Mary's has long nursed an ambitious mailing list of addressees for the pithy messages.

A Baltimore priest, however—one with a finger especially long in the policies and activities of the national apostolate—hit upon a scheme whereby the seminarians could branch out into the newspaper side of the game without doing the least violence to their recollected state. It involved merely the writing of pleasant letters to rural editors and the enclosure of a few sample articles.

After some little tinkering around, it was thought best to start off with a holiday-handout—a little Christmas essay. The boys addressed envelopes and typed letters to 600 editors throughout the Southeast, enclosing their Christmas feature. No less than fifty of the editors were kind enough to return copies of the paper carrying the article—and fifty must represent only a fraction of the papers that cooperated.

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Pleased and encouraged, the boys did the same job again at Ash Wednesday and Easter, with like results.

When the editors have become sufficiently accustomed to accepting these little handouts from a Catholic source, it is hoped that they may consider running them as a weekly feature. In that case they will be attached to the Narberth syndicate and supplied usque ad.

Plans are now under way for mapping out the whole country into districts and inviting strategically located seminaries to cooperate in exploiting the possibilities.

Ever Eat A Worm?

MAJOR (Chaplain) Frank Bailey, Hq. 20th Armored Division, Camp Cooke, California, appeals for books: Philosophy and Theology (Latin or English) and Breviaries.

"When I was in Germany," he writes, "my division took Dachau. Out of 2400 Polish priests sent there, 700 survived. I talked to those priests," he says, "and did what I could for them. To relieve their immediate necessities, I took up a collection in my division and gave them $1500. But Bishop Gawlina, their Ordinary, and the Chancellor of the Posen Diocese and Acting-Chancellor for the priests at Dachau, asked me for books and I promised to send them. They also want English grammars.

"If you will send me what books you can, I will despatch them through military channels and the priests will receive them quickly.

"This is their position—and I'm not exaggerating: After four years' starvation and neglect, after watching 1700 of your brother-priests tortured and starved to death or crucified on the altar of scientific experiment, you survived because you ate rats and worms found in the garden of herbs you worked in; and then on liberation you had just one suit of purloined clothes, a German uniform, and poor food.—And when I saw those priests, they asked for books!"

Have you time, Father, for a corporal work of mercy?

The Eternal Priest

AN interesting letter turned up in our mail a week or so ago, this one from a sailor at Nagasaki. As you know, there were 12,000 Catholics in that unlucky city, of whom 10,000 were killed.

The sailor, an Italo-American who has apparently picked up Japanese, was in the city on September 17, and there he met a Franciscan friar.

"He has been here for forty years," the boy writes. "He came from Poland and speaks only Polish and Japanese. Although he was right in the atomic bomb area, he miraculously escaped injury. He was thrilled to see so many white boys around and very glad to see me, because I was the only one he could converse with. He was poverty stricken and was wearing a pair of old tennis shoes with holes in them. He was a pitiful sight, but he was in the best of spirits . . . Years of effort in building his church had gone with the wind in an instant. That's the tragedy of war. All he lives on is two-and-a-half pounds of rice and soy beans mixed per week. No fish, no meat, or anything else."

An American sailor prowling

through a city devastated as none has been before, comes upon a lone priest, tattered, hungry, cheerful, and ready to begin all over again. Could anything more perfectly typify the Spirit of the Priesthood?

Catholic Reviews

IN A late number of the New York **Times** we read with unfeigned relish a review of two recent books on Newman—one by Moody, the other by Harrold: the relish being derived not so much from the excellent quality of the review as from the **Times'** choice of the reviewer. After all, both of these books have been completely noticed before, currently, as a matter of fact, in this very issue (p. 62). The interesting facet to us was the selection of Monsignor Fulton J. Sheen for this assignment. Father John S. Kennedy's name also appears more and more frequently in the **Times'** Book Section. We hope to see others of such high quality in the future.

No one is better able to review a specifically Catholic book than a Catholic. The statement, confessedly, is hardly self-evident. Yet contrast this situation to the other which has been so much the matter of course, where non-Catholic reviewers, because non-Catholic and non-understanding, with the best of intentions, have presented us with unintelligible critiques. "Catholicism is a deep matter, you cannot take it up in a teacup," wrote Newman to Northcote. There's the rub.

There are, of course, non-Catholic reviewers, too, who can do credit-

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able jobs on Catholic works. Harrold, himself, as a non-Catholic, has apparently achieved what might well be called a creditable job of reviewing Newman's **opera omnia.** It is not insignificant that thirteen years of research and meditation went into his work.

We are reminded, in this connection, of the plight of a hapless reviewer who was assigned Marshall's **The World, The Flesh, and Father Smith.** Totally unprepared for the task, she confessed naively that the book meant almost nothing to her, piously hoping that Catholics might get more out of it. One wonders both why she was given the task and why she accepted it.

Will Catholic reviewers then solve all problems? Of course not. The Catholic reviewer merely gets a head start; it doesn't follow that he will maintain his advantage. He tends perhaps to be partial, to be soft, to temper the wind; recognizing a familiar thesis, he may read a cogency into the development which actually is not there.

Shall we say he is **prejudiced?** Say, rather, he is liable to yield to prejudice. A very difficult word, by the way; too rarely used in connection with the first-person pronoun. It's usually "the other guy" who refuses to consider the evidence, isn't it? An agnostic, for example, is not prejudiced: he simply admits that he cannot know whether or not God exists. A "liberal" (whatever that term may mean nine times out of ten) is not prejudiced: his mind is wide open to everything but convictions which carry beyond the passive purlieus of his liberalism.

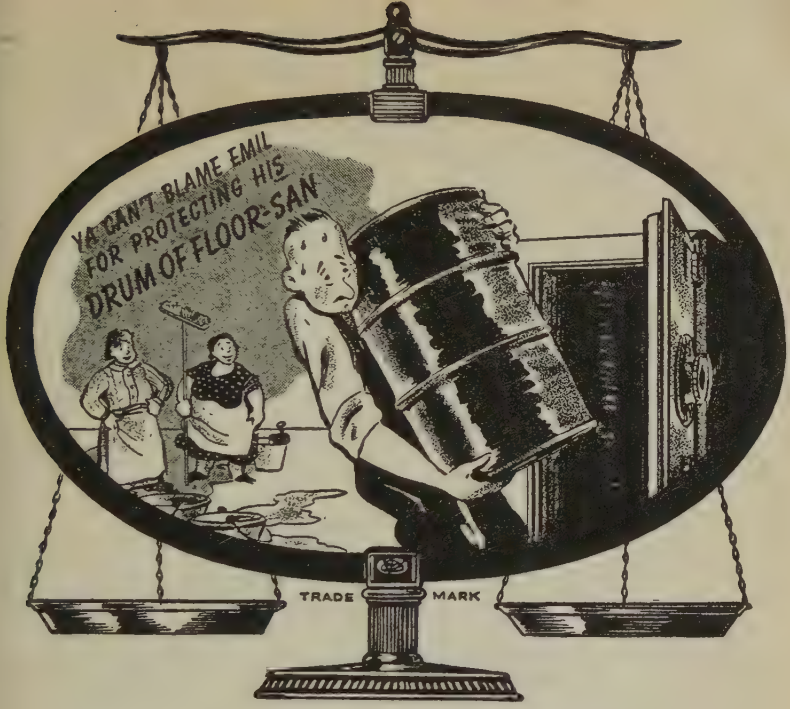
A friend of ours just got back a manuscript he sent in to a national monthly review. We are surprised he ever sent it on; for it dealt, ably no doubt, with proofs for the existence of God. The magazine couldn't accept such material; this would be a bit of special pleading. Is our friend prejudiced? Or can one tell?

That same magazine would accept a crack-pot piece of argumentation that we must scrap our moral principles in view of the amoral atom bomb; or that marriage ties are out of the question for most of modern Europe since women so heavily outnumber men; or that Christianity is finished because Italy is a Catholic country, or anything else. One must not say that the magazine is prejudiced. It is, so they shout from housetops, liberal.

The Case for Promiscuity

WE WERE not altogether joking when we selected as a possible topic for a magazine article: "Marriage ties are out of the question for most of modern Europe." The topic has already been used; it is no longer an original subject.

"When an important part of the people does not live in marriage," says Kate Frankenthal, "and a great number of women cannot find a mate, marriage can scarcely continue to be the only institution in which sex life is legitimate." You see, mon pere, you have been unconsciously, unwittingly, assuming that there are such things as immutable moral standards. Let Kate set you straight—not a bad slogan at that. "Society creates its own moral laws according to its needs," says Kate. Facing the future fearlessly, nay even hopefully,



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Miss Frankenthal notes with clinical eye (dispassionately): "Many unmarried women have an ardent desire to become mothers but fear the social implications. These implications are no longer as harsh as they have been and it is quite probable that in the future unmarried motherhood will be encouraged even if not by such relatively drastic means as those now used in Germany."

Unmarried Mothers of America, we look to you in this our darkest hour when we acutely lack children! America faces a kind of internal rot as does France and Britain, while the Orient teems and even the pseudo-occident of Russia gloats over its birth rate—up 35 per cent this year.

"Salvation in the problem of maintaining populations can only come from the unmarried mother," Kate adds. "The one way in which the State can influence the birth-rate is by eliminating barriers and giving every woman who wants to be a mother full protection and encouragement."

"It thus becomes evident that the States need to acknowledge the unmarried mother. The extended use of birth control, the economic independence of women—arising in part from the inability of the men alone to provide for the women, children and old under the present form of production—are potent factors spelling doom for the patriarchal family, and destroying the privileged position of men. A new form of society is developing, which will certainly be curative for the particular form of neuroses in women that can figuratively be called the penisenvy neurosis, but there is small hope that the great promoter of mental health, freedom from fear and want, will emerge with such speed that the new times will not create their new neuroses."

You may read all the details of this filthy plan in the February issue of Psychiatry. We shouldn't have used the word filthy: it proves beyond doubt that we too are prejudiced, psychiatrically just a net-work of compulsions, fixations, and ill-assorted psychoses in a bright mad world of Freudians.

Marriage and the Civil Law

THE decision of the British Court of Appeals last August (The Priest, Sept., p. 56) received rightly a lot of favorable publicity in Catholic circles both in England and in the United States. The Court in that instance appealed to the "generally recognized truth that one of the chief ends of marriage is the procreation of children." Lord Justice Du Parcq referred to procreation as "one of the principal ends—if not the principal end—of marriage."

The Rev. Edward G. Haggerty in private correspondence with the editor turned up an interesting case decided in a strikingly similar way, which he permits us to use here. The New York Law Journal is our source, made available to us by Father Haggerty. Mr. Justice Colden in an action by a wife for a separation stressed several moral principles which will be of interest to a priest. You will permit our prescinding from strict legalities.

Since the birth of a first child, the plaintiff, Mrs. B., refused sexual relations with her husband un-

less he would consent to use a contraceptive. Concerning this, His Honor ruled, "The refusal of a wife without adequate excuse to have ordinary relations with her husband strikes at the basic obligations of the marriage contract." This, he says, is a violation on her part of "one of the fundamental obligations of it."

As for the liceity of contraception, Judge Colden remarks: "Notwithstanding widely divergent religious, sociological, economic, psychological and physiological viewpoints . . . the statutes and court decisions of the State of New York clearly indicate disapproval." There follows a long series of substantiating decisions, concluding with the observation, "The insistence of a wife that her husband use such knowledge and means is contrary to the principles and policy enunciated by the statutes and decisions of the State of New York."

The upshot of the case is that the wife was refused her plea for separation. The argument in nuce is that "The refusal of the plaintiff to permit her husband marital relations unless he use a contraceptive is such a violation of her obligations under the marriage contract as to preclude her from the judgment which she seeks for a separation and support." (See Father Lydon's pages in this issue.)

St. Thomas in Nebraska

WE HAD a letter from a friend in Lincoln who has an interesting story to tell of a course at the University of Nebraska.

Dr. Patterson of that same university is conducting a seminar on the philosophy of St. Thomas

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Aquinas using as his text the Basic Writings edited by Anton Pegis. All this is quite as it should be in a university, which of its universality teaches the philosophy of Kant or Lao-Tse or Schiller or Plato. It is not, however, the common thing, although it is becoming more and more common. The very existence of the fine text of the Basic Writings is evidence of that.

Dr. Patterson, we understand too, is amply qualified by long experience and judicious temper to institute this project which, we trust, will find its imitation far and wide. As Gilson said long ago, "From the strictly historical point of view, it is unlikely that one can regard several centuries of philosophic speculation as simply non-existent."

Four Protestant ministers are enrolled in the course: Rev. Virgil Anderson, pastor of the Swedish Covenant Church in Lincoln; Rev. William Barnes, rector of St. Matthew's Episcopal Church, Lincoln; Rev. Alfred Fuerbringer, president of the Lutheran Concordia Seminary, Seward; and Rev. Arthur Cores, pastor of the United Brethren Church, Lincoln.

Correspondence

A Plug for 'Camillus' and the Shut-Ins

Dear fellow Priests:

No doubt many of us read Father Edmund Meehan's article: "Sick—and You Visited Me" in the July issue of The Priest. Some of us, perhaps, read it and then laid it aside. Others pursued the matter a little farther. Fortunately, I was

one of the latter group. I would like to tell you about my experience with Father Meehan, the heroic editor of **Camillus.**

At the conclusion of the above-mentioned article the author offered a free copy of **Camillus** to any one who would write for it. I requested a copy; within a week an issue of this neat little paper was on my desk. It was so interesting that I read it through eagerly and then sent it to a sick friend.

The paper is done in what is known as a photo-offset process which gives a clear-cut job in a type larger than newsprint. This is a definite help to sick readers. The first three pages contain spiritual matter, written in an attractive style, which aims at taking away the blues and reviving the virtue of hope in the hearts of the depressed. Pictures and other interesting inserts take up a certain amount of space so that, strictly speaking, the spiritual material covers about two pages in all. The last page is given to jokes, poems, humorous incidents and comical hints for patients. Another feature is "The Story of the Week." At the end of the paper is a postscript which reads: "After reading, pass this copy to your neighbor."

I followed up this complimentary copy with a subscription. The first issue I received was that of September 24th. In his article in **The Priest** Father mentioned that "he had been ill himself with pulmonary tuberculosis, and had had three operations; consequently he felt that he could well understand what it was to be on one's back." And again in the September issue of **Camillus** he relates: "We—most of our readers and the staff—are in

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the same boat. We have been through the mill of infirmities."

He Understands the Sick

These two indications of Father's heroic zeal for the sick and shut-ins, and his determination to make them happy, even when the going was tough, won my admiration. It was a case of "Cor ad cor loquitur." I wrote him and asked to be permitted to add one more monthly Mass to the list of spiritual blessings bestowed on all readers of **Camillus.*** In reply I received a letter from Father to this effect:

"I have your letter today . . . Thank you. Your offer to read Mass on the 18th is indeed a generous one, and I am only too glad to accept in the name of the staff and our readers. As you may have read in the sample edition, our spiritual benefits are for all the readers whether they be subscribers or not. I am sure that you will agree with us that this is the proper procedure."

The staff, twelve laymen and women, all have positions and obligations elsewhere; nevertheless they contribute gratis two Tuesday nights each month to take care of a number of incidentals in connection with the publication of the paper. There are 2,000 copies of **Camillus** now being published per issue as compared to 1300 two years ago. There was a time, in the mimeographed weekly stage, when the paper reached the 3,600 mark. Most of them were distributed free. However, it finally

* The spiritual benefits for the readers of **Camillus** are: (1) Three priests offer Holy Mass on the 18th of every month, July 18th being the feast of St. Camillus and (2) Fourteen priests each week, that is two each day, offer the Divine Office.

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by

The Reverend Richard Ginder

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reached a point where the financial burden could no longer be handled. It was only then that the $1 per year rate was announced.

Offer of Help

After my subscription and monthly Mass I thought I had done my share to contribute to this worthy cause. But, after I learned what Father Meehan and his Camillians go through to give a lift to those who are ill, I realized that my contribution was in reality very small. I then sent Father a short letter asking him if I couldn't be of further help. A short while later his letter of reply arrived and with it the opportunity to do my bit. I quote a passage from it:

"**The Priest** magazine invited me to do another article on the same subject—**Camillus**. I have often thought that an article by one other than the editor would or might be more convincing. If you are in a position, and would like to do so . . ."

I readily realized my incompetence for such a task, since I hardly knew anything about Father Meehan and his wonderful work. But I could not, and would not, go back on my promise to help. What was I to do? Surely it was a case in which "In illa hora dabitur vobis" applied. Then it was that I realized that there was only one thing that I could write about—my fruitful correspondence with this God-loving priest. And that's just what I have done.

I was only one of the 250 readers of **The Priest** who sent for a free copy of **Camillus** and one of the 95 who subscribed. One pastor has ordered 75 copies of each issue biweekly. Still this is not so great a response for such a worthy en-

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Editor:

In the October issue of **The Priest** there is an excellent article showing up Kenneth Leslie's magazine, **The Protestant**, and its work. I would like to show this article to some people I know who can help fight this Communistic organization.

I do hope that you will be able to send me the four copies of **The Priest** as soon as possible. Keep up the good work!

R. C. O'B.

Anent 'The World, The Flesh, and Father Smith'

(Here is an adverse opinion the editor received in private correspondence which he thinks may be of interest to readers of *The Priest*.

The "blurb" inside the front cover of this much praised book says that "Few stories have been written with greater gaiety and tenderness."

Possibly a broad interpretation of those two words may be the basis for the high praise the book has won from the Catholic reviewers.

Of literary art I know little: of the art of criticism, even less. For all that, I am disturbed when the almost universal praise of a work finds me in a belligerent, disagreeing mood.

For it seems to me that what the critics regard as "tenderness" may be what appears to me mighty close to pornography: and what they call "gaiety" is what I should be inclined to call blasphemy.

I note that all rights are reserved "including the right to reproduce this book or parts thereof in any form." Those who must be convinced, then, must needs read the book: others, I beg them desist.

The whole thing reminds me of Alfred Noyes' charming biography of Voltaire, which was received with just such acclaim some years ago. Indeed, it had the additional help and praise of having been issued by a Catholic publishing house. Few were found brave enough to even suggest that there was anything wrong with the work. The author had sprinkled the sweet, narcotic word "impish" throughout his pages. Did Voltaire say: "Ecrassez l'infame!" Yes, but impishly. Were his motives ever to be suspected? No more than Peter Pan's, or Puck's —the imps, all three of them! However, the ultimate judgment was not in favor of author or book: and there were great alarums and excursions all over the place trying to keep things balanced.

All who enter the Church and then write are neither Newmans nor Chestertons. It were as well we kept that fact in mind. Noyes could not make Voltaire appear "impish." And I doubt that Bruce Marshall will ultimately succeed in foisting an extremely flippant and rather nasty book on the public with the unofficial benediction of Catholic literateurs just because some advertising man throws around words like "gaiety" and "tenderness."

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